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THE GOORKHĀS

THIS book is inscribed by permission to His Excelency Sir Frederick Sleigh Roberts, Bart., V.C., G.C.B., G.C.I.E., R.A., Commander-in-Chief in India, as a small token of gratitude for the great interest invariably shown by him in all Goorkhá Regiments.

THE GOORKHĀS

EDEN VANSITTART

Ariana Publishing House
NEW DELHI

Published by :
Ariana Publishing House,
EG-132, Inderpuri, New Delhi-110012

951.4
V 33867

1st Published, 1890

2nd Revised Edition 1980

951.4
V 33867
May 1982

Price : Rs. 35 00

13407

Distributors :

Classical Publishers & Distributors
A/91/2 Naraina, Phase-I New Delhi-110028

Printed by :

Brother Enterprises, Inderpuri, New Delhi-110012,
at Nischall Press,
Naraina, New Delhi.

Preface

Nepal is famous in history. In the sixteenth century there was established, in the principality of Goorkha, a virile dynasty which gradually increased its influence over its neighbours by fierce hostilities. The story of the race of Goorkha soldier and his more recent history is so famous and popular a constituent of His Majesty's Forces.

It has been endeavoured to gather, from all authorities in Nepal and its history, such points as may prove interesting. It has been tried here to laydown, as accurately as possible, the races, tribes and clans *etc.* of the fighting classes of Nepal, together with their customs and characteristics.

Most of the first hand information has been obtained in Nepal itself and by borrowing from where ever necessary from different authoritian sources. Secondary information has been collected through the vernacular papers from Lieutenant General R. Sale, Lt. Col. E. Molley and General Sir C. Reid. Alongwith, much information has been gathered from many sources during the recruiting duty.

EDEN VANSITTART

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The Geography of Nepal

THE word "Népál" is derived from "Nai," the name of a certain god, and "pálá," cherished, and therefore means "cherished by Nai."

General Description

Népál is a narrow tract of country extending for about 520 miles along the southern slopes of the central portion of the Himalayas, between the 80th and 88th degree of East Longitude.

Its breadth nowhere exceeds 140 miles, and averages between 90 and 100 miles.

Its general direction is from west to east, the most southern and eastern corner at the Michi River reaches as low as the 26th, whilst its most northern and western angle extends up to the 30th degree of North Latitude.

It is bounded on the north by Thibet; on the east by Sikhim and the River Michi; on the south by Bengal and the North-West Provinces; and on the west by Kumáon and the River Káli (Sárdar).

Previous to 1815 the kingdom of Népál was much more extensive, and included Kumáon and the hill country up to the River Satlej. This territory was ceded to the British by the treaty of Segowli.

Character of country

The country consists of four distinct zones running east and west :

(1) *The Terāi*—A belt of grass or sál jungle, varying in breadth from 10 to 30 miles, and skirting the British frontier from the Sárdah to the Michi.

(2) *Dhúns or Máris*—Beyond the sál forest and separating it from the second zone, viz., the Dhúns, is the sandstone range. This range runs in a more or less pronounced form along the whole frontier, and does not rise more than from 300 to 600 feet above its immediate base, and is from 2,000 to 3,000 feet above the level of the sea.

The "Dhúns" or "Máris" are valleys lying behind and below the sandstone ridge, generally at about 2,500 feet above the sea, and between the sandstone and the second range of hills.

Dehra Dhún was one of the Dhúns.

(3) *Hill country*—From the northern extremity of the "Dhúns," the main range of the Himalayas rises to the north; hill succeeding hill until they culminate in the snowy range. This hill region up to an elevation of 10,000 feet may be taken as the third zone.

(4) The fourth zone is formed by the Alpine region above that altitude.

River basins

The territory of Népál, within the hills, Kumáon in the west to Sikhim on the east, is divided into three large natural divisions, by four very lofty and massive ridges, which respectively are given off from the high peaks of Nunda Devi (25,700'), Dewalgiri (26,826'), Gosainthan (26,305'), and Kinchinjanga (28,156').

(Mount Everest lies about midway between the two last, and is 29,000 feet, but throws off no main ridges).

These four enormous ridges stand out at right angles from the central axis of the Himalayas, and run parallel to each other nearly due south towards the plains. Each of these three natural divisions into which Népál is divided by these lofty ridges is walled in on all four sides by mountain barriers—on the north

by the snowy range, on the south by the chain of sandstone hills, and on the east and west by one of the above ridges.

Each of these districts thus walled in forms a large mountain basin, sloping gradually to the south, and furrowed by numerous mountain streams which rise in the surrounding amphitheatre of mountains. All these flow towards the plains, and all converge towards each other in their course through the hills, so decidedly, that they unite into one large river in two out of three districts, before they reach even the sandstone range of hills.

Each of these three mountain basins derives its name from the river by which it is drained. Thus :—

1st—Western division, or mountain basin of the Karnali or Gogra.

2nd—Central division, or mountain basin of the Gandak.

3rd—Eastern division, or mountain basin of the Kosi.

Besides these three grand geographical divisions, there are a fourth and fifth, *viz.*—

4th—The Népál Valley.

5th—The Terái.

The Népál Valley is formed by the bifurcation of the ridge running south from Gosainthan, thus forming an isolated triangle; it is watered by the Bhágmati, which drains the whole of this district.

The valleys formed by the numerous streams running down from the snowy watershed, are, in the lower portion, thickly inhabited and well cultivated. The most populous valleys are at an elevation of about 4,000 feet, but cultivation is carried on in the interior up to 13,000 feet.

κ The principal rivers of Népál from west to east come as follows:—

The Káli (or Sárdah), the Karnáli, the Rapti, the Gandak, the Bhágmati, the Kosi, and the Míchi.

As already explained, Népál is divided into five divisions, *viz.*—

- | | |
|-----------------|----------------------|
| 1. The Western. | 4. The Népál Valley. |
| 2. The Central. | 5. The Terái. |
| 3. The Eastern. | |

× The Western division is inhabited by Doti and other non-Goorkhá tribes.

The Eastern by Limbus and Rais.

The Terái by a race called Tárús, a puny, ill-made race, and chiefly employed as mahouts, dák-runners, &c.

The Central division has been called from time immemorial, by the Népálese, the Sápt Gandaki, or "country of the seven Gandaks," and lies among the seven main streams which uniting form the Gandak River; by these the whole hill country between Dewalgiri and Gosainthan is drained.

These seven rivers, known collectively as Sápt Gandaki, are, taking them successively from west to east—

- (1) The Barijai; (2) the Narayani; (3) the Sweti Gandaki;
- (4) the Marsiangdi; (5) the Daramdi; (6) the Gandi;
- and (7) the Trisul ganga.

The central division is the home of the Magars and Gurungs and it is practically from this portion of Népál that all recruits for the British service are enlisted.

Towards the close of the last century the central division included in its limits, besides the kingdom of Goorkhá proper, 24 other independent principalities, collectively called the Chawbisi Ráj, or country of the 24 kings.

These principalities were called—

Lámzúng	Rising	Botwál	Músikot
Tanhúng	Ghiring	Gúlmi	Argha
Galkot	Dhoar	Nayakot	Pyúng
Malibam	Pálpá	Kháchi	Latahúng
Sathúng	Pokra	Isma	Kaikhó
Garhúng	Bhirkot	Dharkot	Piuthan.

These petty states were all overrun by the Goorkhás, shortly after their conquest of the Népál Valley, and by them divided into five provinces, called (1) Malibam, (2) Kháchi, (3) Pálpá, (4) Goorkhá, (5) Pokra.

The valley of Néál, or Népál, proper, is completely surrounded by mountains which vary in altitude from 5,000 to 8,000 feet above the level of the sea.

It is of an oval shape, with an average length of 15 miles, with an average breadth of 13 miles. The area is about 250 square miles. The British Residency is 4,700 feet above the sea.

The Népal Valley is densely populated and is supposed to contain nearly 300,000 souls, most of whom are Newárs and Murmis.

It is well supplied with water by numberless streams, which all converge towards the central long axis and join the Bhàgmattī river.

Katmandu, the capital of Népal, is an immense city, and here live in different palaces the king, the prime minister, and all great officials.

Area

It is impossible to calculate with any accuracy the area of Népal, but it is supposed to be about 54,000 square miles.

Population

The population of Népal is estimated by the Népàlese at from 5,200,000 to 5,600,000, and by most writers at about 4,000,000. It is impossible to form any correct estimate of the population, but the best authority calculates it at not more than 2,000,000.

Revenue

The revenue of Népal is supposed to be about ten lakhs of rupees, but the writer thinks it must be nearer 20 lakhs.

Crops and minerals

The grains produced in the lowlands of Népal are Indian corn, rice, wheat, barley, millet, pulses of various kinds, and an enormous amount of red pepper.

Of fruits the chief are the pine-apple, orange, guava, plantain and pomegranate. Of vegetables the principal are garlic, cabbages, peas, turnips, ginger, and sugarcane.

In the mountain regions the peach, apricot, walnut, raspberry, and wild strawberry are found. These parts also are rich in mines of iron, lead, and copper, and it is said that gold mines also exist.

There are some coal-mines not far from Botwál, and also close to Tribeni, as the writer of this obtained some specimen bits, through some recruiters, in 1889. He submitted the same

for examination to the Chief Agent of the Bengal and North-Western Railway, who pronounced them to be very good coal.

An enormous amount of sál wood is annually cut in the Terái, and this forms one of the principal sources of income to the Népál Government.

Trade

The Thibetans bring down for sale in Népál blankets of various kinds, and other woollen manufactures ; also ponies, watch-dogs,—large hairy beasts, about the size of an ordinary Newfoundland dog—goats, sheep, agate, turquoise, yák-tails, gold-dust, gold and silver ore, and quantities of rock-salt.

The salt is packed in bags forming loads of about 15 lb. each, which are brought across the snows fastened to the backs of sheep.

All mines in Népál are worked by the Agrái tribe, who must find it a paying business, as a proverb exists in Népál which says, Karipút o Ránipút (a miner's son and a prince's son).

History

Aboriginal inhabitants of Nepal

The aboriginal stock of Népál is most undoubtedly Turanian. This fact is inscribed in very plain characters in their faces, forms, and languages.

Amongst the aborigines of Népál must be counted the Newárs, Magars, Gurungs, Kiránts or Rais, Limbus, and Lepchas: these are all Turanians.

The Magars have for many centuries more or less admitted the supremacy of the doctrines of the Bráhmans, and consequently they have adopted many Rájpút customs, ceremonies, and names. The Gurungs also, but to a very much lesser degree, have borrowed from the Rájpúts, but this does not give either of these two tribes any claim to any other descent than Turanian.

Habitat of aborigines

The Newárs inhabited the "Valley of Népál" or "Népál Proper." Their early history, like that of most Eastern nations, is buried in a mass of fables. The inhabitants exhibit a list of princes for several thousand years back, which is given in Colonel Kirkpatrick's work, but without much evidence of its authenticity.

The Gurungs inhabited the country about Lámzúng, Ghánd-rúng, and Siklis. The Magars were south of the Gurungs, and

about Gúlmī, Arghá, Káchī, and Pálpá, and the Rais and Limbus inhabited the whole of the country to the north and to the east of the Népál Valley. The Lepchas are the inhabitants of Sikkim.

About the ancient history of these tribes nothing is known. We know, however, that Népál never was subjected by the Delhi emperors or by any other of the great Asiatic conquerers.

Advent of Rajputs

✕ It is stated by Colonel Todd that the Goorkhá dynasty was founded towards the end of the 12th century by the third son of the Rájput Rájáh Samarsi, Ruler of Chitor,* who settled in Pálpá.

Nepalese tradition

A Népálese tradition exists which says that the Rájáh of Udeipur, probably Hari Sing, was besieged by the Mahomedans in his capital. He made a long and gallant defence, but at last food and water began to fail him, and foreseeing the horrors of famine, he destroyed all the women and children within the city, to the number of 70,000, set fire to the town, and with his garrison attacked and cut his way through the Mahomedan hosts, and took refuge in the hills of Népál to the west of the Gandak river, where he was hospitably received by the aborigines.

Whatever truth there may be in the above traditions, there can be no doubt that the large numbers of Rájputs and Bráhmans did make their appearance in Western Népál about the twelfth century, and it can easily be understood how in time, from their superior intelligence and civilization, they obtained positions of influence and importance amongst the barbarians who inhabited the land.

Converts

In time it would appear that a number of the Magar mountaineer princes were persuaded to follow the doctrines of the Bráhmans, and many of the subjects and clans of these princes were induced to follow the example set them, but a large

*This would account for the numerous Chitoriah clans.

number also refused to be converted.

To the former the Bráhmans granted the sacred thread, whilst they denied it to the latter, and hence have sprung up tribes called Thápás, Ghartis, Ránás, & c., &c., some of whom wear the thread and are called Khas, whilst the others do not wear the thread and remain merely Magars.

The Bráhmans, to completely reconcile their most important converts, worked out marvellous pedigrees for them, and gave them the right to claim descent from various famous origins, such as "Súrja Bansi," "born of the sun," "born of the moon," "born of a king," &c., &c.

The progeny of the women of the country by Bráhmans were as a term of reproach called "Khas," or the "fallen," from "Khasna," "to fall," but the Bráhmans invested this progeny with the sacred thread also, and thereby gave them a higher social standing than the Magars and Gurungs. But this is most clearly and graphically described by Brian Hodgson.

After describing how the Mahomedan conquest and bigotry continued to drive multitudes of Bráhmans from the plains of Hindustan to the proximate hills, which now form the western territories of Népál. Krian Hodgson says—

Converts to Hinduism

"The Bráhmans found the natives illiterate, and without faith, but fierce and proud. They saw that the barbarians had vacant minds, ready to receive their doctrines, but spirits not apt to stoop to degradation, and they acted accordingly. To the earliest and most distinguished of their converts they communicated, in defiance of the creed, they taught, the lofty rank and honours of the Kshatriya order.

A new race arises

"But the Bráhmans had sensual passions to gratify, as well as ambition. They found the native females—even of the most distinguished—nothing loth, but still of a temper, like that of the males, prompt to resent indignities."

These females would indeed welcome the polished Bráhmans to their embraces, but their offspring must not be stigmatized as the infamous progeny of a Bráhman and a Mléchha. To this progeny also, then the Bráhmans, in still greater defiance of their

creed communicated the rank of the second order of Hinduism; and from these two roots (converts and illegitimate progeny), mainly, spring the now numerous, predominant, and extensively ramified, tribe of Khas, originally the name of a small clan of creedless barbarians, now the proud title of Kshatriya, or military order of the Kingdom of Népál. The offspring of the original Khas females and of Bráhmans, with the honours and rank of the second order of Hinduism, got the patronymic titles of the first order; and hence the key to the anomalous nomenclature of so many stirpes of the military tribes of Népál is to be sought in the nomenclature of the sacred order.

It may be added, as remarkably illustrative of the lofty spirit of the parbattias (Highlanders), that, in spite of the yearly increasing sway of Hinduism in Népál, and the various attempts of the Bráhmans in high office to procure the abolition of a custom so radically opposed to the creed both parties now profess, the Khas still insist that the fruit of commerce (marriage is out of the question) between their females and males of the sacred order shall be ranked as Kshatriya, wear the thread, and assume the patronymic title.

The famous Prime Minister Bhím Sen was the descendant of a Magar Thápá, as was also General Amar Sing.

A new language arises

Now, as has been shown, from the advent of these thousands of foreigners and their numerous progeny sprang up a new race, called Khas, and with this new race also came a new language, a kind of Hindi patois, which was called the language of the Khas, or Khas-Khúra, which is nowadays the "lingua franca" of Népál.

Doctor F. Hamilton, in his book published in 1819, says that the Magars who resided in the hills to the west of the Gandak river seem to have received the Rájput princes with much cordiality.

They have submitted to the guidance of the Bráhmans, but formerly had priests of their own, and seemed to have worshipped chiefly ghosts.

Gurung tribe

Near the Magars was settled a numerous tribe named

Gurungs, whose manners are in most respects nearly the same with those of the Magars. This tribe was very much addicted to arms.

It would appear that a Gurung chief, who was Rájáh of Káski, settled in Ghándrúg, where the Gurungs were most predominant. These people were strongly attached to his descendants, by whom they were not disturbed in their religious opinions or customs, and in their own homes they practically still continue to follow the doctrines of Sakia as explained to them by Lámás of their own tribe.

No Gurungs have as yet ever been admitted to the dignity of Khas, but with their constant intercourse with the Khas, who are Hindus, their original faith is getting weaker and in time will disappear.

It may here be pointed out that none of the high-sounding titles which are to be found amongst the Magars, and which were evidently brought in by the Bráhmans from Hindustanā, are to be found amongst the Gurungs.

Amongst the thousands of Goorkhás the writer has seen, he has never met a Surja Bansi Gurung, and he doubts the existence of any.

Goorkha

The district of Goorkhá is situated in the north-east portion of the basin of the Gandak, occupying the country between the Trisulganga and the Sweti Gandak.

The chief town is called Goorkhá, and is about 55 miles to the west of Katmandu.

This town, and eventually the district, is said to have obtained its name from a very famous saint called Gorkhánát, or Gorákhánāt, who resided in a cave, which still exists, in the hill in which the city of Gorkhá is built.

Definition of the term Goorkha

The ancestors of the present race of Goorkhás derived their national name of Goorkhā from this district, in which they first established themselves as an independent power. The term Goorkhá is not limited to any particular class or clan; it is applied to all those whose ancestors inhabited the country of

Goorkhá, and who from it, subsequently, extended their conquests far and wide over the eastern and western hills.

The men of Doti, Jumla, and other western portions of Népal and the Kumáon hills, are parbattias (Highlanders), but they are not Goorkhás, and never were so, whilst Damáis and Sárkhis are recognized as "Gorkhális," notwithstanding their very low social standing, from the mere fact of their ancestors having resided in the Goorkhá district.

In 1802 Doctor F. Hamilton writes : "The first persons of the Goorkhá family of whom I have heard were two brothers, named Khancha* and Mincha, words altogether barbarous, denoting their descent from a Magar family, and not from the Pamars, as they pretend."

Khancha was the founder of the imperial branch of the family, viz., they remained Magars. Mincha was the chief of Nayakot, and adopted the Hindu rules of purity, - and his descendants intermarried with the best families, although not without creating disgust.

The Khancha family possessed Bhirkot, Ghorhung, and Dhor.

Bhirkot seems to have been the head of the whole, as its chief was at the head of a league containing Nayakot.

Mincha, the Rájáh of Nayakot, and the chiefs of this place, although they lived pure, continued to the last to follow in war the impure representatives of Khancha.

A branch of the Mincha family ruled at Káski. The Chief of Lámzúng was descended from a younger son of the Káski ruler, and in time became very powerful, and he was followed in war not only by his kinsman, the Chief of Káski but by the Rájáh of Tanahung.

One of the Lámzúng Rájáhs had a younger brother, Darbha Sāhi, who rebelled and took to himself Goorkhá, which then formed the southern part of the principality. The capita Goorkhá is situated on a very high hill and contains the temple of Gorákhánát. From this we may infer that the proper name of the place is Goorkhá, and that previous to having adopted the doctrines of the Brahmans, this family had received the "jogis," or priest, of Gorákhánát as their spiritual guides.

* "Khancha" is the Khus Khūra for "younger brother."

The first chief of Goorkhá was Darbha Sáhi, and his descendants were as follows: 1, Rámá Sáhi; 2, Puran Sáhi; 3, Chatra Sáhi; 4, Dambar Sáhi; 5, Birbhadra Sáhi; 6, Prithwi Patí Sáhi; 7, Nribhupal Sáhi. These chiefs entered into none of the leagues formed by their neighbour, but trusted entirely to their own vigour.

Nribhupal Sáhi procured in marriage, first, a daughter of the Pálpá family, and secondly, a daughter of the chief of Malibam.

Prithwi Narain, King of Goorkha

His eldest son, Prithwi Narain Sáhi, was a person of insatiable ambition, sound judgment, great courage, and increasing activity. He is practically the great founder of the house of Goorkhá. It would appear that in the earlier days of Prithwi Narain's reign, the inhabitants of the district of Goorkhá were almost entirely Magars, Gurungs, Thakhúrs, and Khas, with a sprinkling of the menial classes.

In the year 1749 one of the princes in Népál proper, who was King of Bhatgáon, was ill-advised enough to apply for assistance to Prithwi Narain against his enemies, rival princes, who were pressing him hard.

Prithwi Narain had been extending his own dominions on all sides, and was only too glad to have an opportunity of establishing a secure footing in Népál, and he therefore advanced at once from Goorkhá with an army of Magars, Gurungs, Khas, and Thákúrs.

Ranjit Mal soon found out his mistake, and was obliged to come to terms with the neighbouring kings, with a view to resist the encroachments of the Goorkhás.

Prithwi Narain, however, had occupied the hills round the valley, and established a series of small forts on them, the ruins of which exist to this day.

Defeat of Goorkha

Finding himself not strong enough to seize the valley, he blockaded it, and at length, in 1769 A.D., descended into the level country and attacked Kirtapúr, a town belonging to the Petan Rájáh. Aided by the King of Katmandu, the inhabitants

defeated the Goorkhás, killing a brother of Prithwi Narain

Second defeat

Shortly afterwards the Goorkhá King made another attack in Kirtapúr, but was again defeated.

Kirtapur captured

After subduing some neighbouring petty states, he again besieged Kirtapúr, and obtained entrance to the town by treachery.

After taking Kirtapúr he proceeded to attack Petan, but was obliged to raise the siege in order to oppose Major Kinloch, to whom the Népálese applied for assistance.

Major Kinloch's force repulsed

Major Kinloch's force being inadequate for the purpose, and being still further weakened by sickness, was repulsed by the Goorkhás, who then returned and attacked Katmandu.

Conquest of "Nepal Proper"

Prithwi Narain obtained possession of Katmandu by treachery, and then successively of Bhatgaon and Petan, thus completing the conquest of Népál in 1769 A.D.

Prithwi Narain died in 1771 and left two sons, Sing Pertab and Bahádar Sah, the former of whom succeeded his father.

Sing Pertab died in 1775, leaving one legitimate son, Ran Bahádar Sah, who at the time of his father's death was but an infant. On the death of Sing Pertab, his brother Bahádar Sah became Regent.

The mother of the infant king opposed him, and after a struggle of some years Bahádar Sah had to fly to Bettiáh, where he remained until 1795, when the Rani died and he again became Regent.

First war with Thibet

In 1790 the Goorkhás invaded Thibet and pillaged Lhása.

War with China

In 1792 a Chinese army of 70,000 men invaded Népál by

the Kiron route, and after some desperate fights, overcame the Népálese, and dictated terms to the Goorkhá King at Nayakot some 25 miles from Katmandu.

Treaty with the British

In March 1792 Lord Cornwallis entered into a commercial treaty with the Goorkhás.

In consequence of this, a mission under Colonel Kirkpatrick was despatched to Népál the same year. In 1793 Colonel Kirkpatrick quitted Népál, as he found the Népálese determined to avoid a closer alliance.

Kumaon* conquered

X In 1793 the Goorkhás under Jagajit conquered Kumāon.

Gharwal conquered

In 1794 the Goorkhás under Amar Sing conquered and annexed Gharwál. They next fought the Gharwylis in the Dún near Gúrúdhana, utterly defeated them, killed their Rájáh, and annexed the Dún, which had belonged to the Gharwális.

By this time the Goorkhá territories extended from Bhútán to Kashmir, and from the borders of Thibet to the British provinces.

In 1795 Ran Bahádar Sah removed his uncle from the regency and assumed the reins of government: two years subsequently he put him to death.

From this time till 1800 Népál was the scene of most barbarous outrages perpetrated by the King.

In 1800 Ran Bahádar Sah was expelled from the country and obliged to abdicate in favour of his illegitimate son, who was still an infant.

In October 1801 a treaty was signed by the British and Népálese authorities, and in consequence Captain W. D. Knox was appointed Resident at the Court of Népál, and he reached the capital in April 1802.

Becoming dissatisfied with the political conduct of the Népálese, who evaded the fulfilment of their engagement, he

* Kumāon and Gharwál remained subject to the Goorkhás until 1816, when they were ceded to the British by the treaty of Segawli.

withdrew in March 1803. In January 1804 Lord Wellesley formally dissolved alliance with the Durbar.

From this time until 1814, the Népálese carried a system B of outrage and encroachment on the British frontier.

War with Nepal.

On the 1st November 1814, Lord Hastings declared war against Népál, on account of these continual outrages and encroachments, which culminated in the treacherous attack and murder of all our police in the Botwál district.

The Goorkhá army consisted of 12,000 men, equipped and disciplined in imitation of the Company's sepoys.

When war was determined on, 30,000 British troops with 60 guns were told off in four divisions.

The war, though ultimately brought to a successful termination by the brilliant operations of Ochterlony, was one very discreditable to the military abilities of our Generals; yet it reflected the highest credit to the troops employed, being perhaps the most arduous campaign in which the Company's army had ever been engaged in India.

Throughout the war the Goorkhás displayed the most conspicuous gallantry.

Operations of General Gillespie's Division

Major-General Gillespie advancing from Meerut, seized the Keeri pass over the Sewaliks, and occupied Dehra without opposition. Five miles from Dehra is a hill 500 to 600 feet high surmounted with a fort called Nálápáni or Kalunga of no great size or strength

Kalanga

The defence of this post against General Gillespie was most creditable to the Goorkhás, though exhibiting extreme rashness on his part, as he had been directed to avoid strong works which required to be reduced by artillery.

First British Resident of Nepal

In this defence Balbhadar *600 and Goorkhás repulsed two

* These 600 men belonged mostly to the regiment known as the Purana Gorakh, which consists entirely of Magars.

assaults, inflicting on the British division a loss of 31 officers and 750 men killed and wounded, including General Gillespie, who was killed when leading the first assault; and when three days' incessant shelling compelled them to abandon the place, Balbhadar and the survivors, reduced to 90 in number, cut their way through our posts, and escaped.

The defence of this fort retarded a whole division for over one month.

On the fall of the fort it was at once occupied by the British troops, and there indeed the desperate courage and bloody resistance the Goorkhás had opposed to means so overwhelming were mournfully and horribly apparent. The whole area of the fort was a slaughter-house strewed with the bodies of the dead and wounded.

Gallantry of the defenders

The determined resolution of the little party that held this small post must surely claim universal admiration.

The men of Nálápáni (or Kalinga) will for ever be marked for their unsubdued courage, and the generous spirit of courtesy with which they treated their enemy.

Anecdote

They fought us in fair conflict like men, and in the intervals of actual combat showed us a liberal courtesy worthy of a more enlightened people; so far from insulting the bodies of the dead and wounded, they permitted them to remain untouched till carried away, and none were stripped even. The following story illustrates their confidence in British officers. One day whilst the batteries were playing, a man was perceived on the breach advancing and waving his hand. The guns ceased for a while and a man came, who proved to be a Goorkhá, whose lower jaw had been shattered by a round shot and who came thus frankly to solicit assistance from his enemy. It is unnecessary to add that it was instantly afforded. He recovered, and when discharged from the hospital, signified his desire to return to his corps to fight us again, exhibiting thus through the whole a strong sense of the value of generosity and courtesy in warfare, and also of his duty to his country, separating completely in his

own mind private and national feeling from each other.

Bravery of women

During the assaults on the fort, women were seen hurling stones, and undauntedly exposing themselves; and several of their dead bodies, and one wounded, were subsequently found amidst the ruins of the fort.

Balbhadar with the survivors retreated to a hill a few miles distant, and was there joined by 300 fresh Goorkhās, and subsequently he formed a part of the garrison of Jythak.

On General Gillespie's death, General Martindell was given the command of the division.

General Martindell advances

He left a detachment in the Dún, and entered the valley below Náhan by the Kolápari pass on 19th December 1814.

Náhan was found evacuated and was thereupon occupied by the British. Colonel Kesar Sing, who had been in Náhan with 2,300 of the élite of the Goorkhá army, had retired to Jythak, in accordance with General Amar Sing's orders.

Tythak

General Martindell sent two detachments, one of 738 men under Major Richards, and the other of 1,000 men under Major Ludlow, to occupy two ridges on the flanks of the enemy's main position.

The detachment under Major Ludlow attacked the enemy and drove them off with some loss; but being flushed with success he pursued too far, and on seeing a stockade in front of him, he attempted to seize the same and failed. This stockade was afterwards always known as the second stockade.

Defeat of Major Ludlow's detachment

The officer commanding the stockade seeing the disordered state of our troops and how few of them there were together, sallied out with no great number of men, bore down the leading troops and put the rest to flight. Reinforced by fresh troops, the enemy followed up the charge, and our men, out of breath and panicstruck, could not be rallied. Major Ludlow and other officers three times attempted to rally the troops at favourable

points, but as often the Goorkhás charged and dispersed them, and followed, cutting them up with their Kúkries.

Success of Major Richards, but subsequently retreats

In the meanwhile the other detachment under Major Richard made good its object, but owing to the failure of Major Ludlow's column, they were ordered to retreat.

Lieutenant Thakery, with a company of the 26th Native Infantry, made a gallant charge to cover the retreat; but the enemy breaking their way in on all sides, and using their Kúkries, committed terrible havoc. The British loss was 12 officers and 450 men killed and wounded. In February 1815 Ranjin Sing with 200 Goorkhás attacked and defeated 2,000 irregulars under Lieutenant Young.

Operations under General T.S. Wood

The fall of Jythak was only brought about by the successes of General Ochterlony and the surrender of Amar Sing.

General T. Wood, who commanded a division at Gorakhpur, having heard that the enemy under Colonel Wajir Sing held a stockade called Jitghar, close to Botwál, determined to attack the same.

Fitghar Stockade

He advanced for this purpose on the 3rd of January 1815. The route led for the last seven miles through sál forests. General Wood had been told to expect an open space in front of the stockade, but whilst still in the thick of the forest, he suddenly found himself in front of the stockade, and within 50 yards of it. A destructive fire was opened on the British troops. The stockade was merely a hollow one, and a position was gained round the left flank completely commanding the stockade: the carrying of the work was certain and the enemy were already retreating from it, when General Wood ordered the retreat to be sounded. The British lost 5 officers and 128 men killed and wounded. General Wood did nothing from this date until 17th of April, when he made a useless demonstration against Botwál, with no results.

Operations under General Marley

General Marley was expected to attempt the Bichiakoh and Hetounda pass, and, if successful, from thence straight on to Katmandu. He occupied several posts in the Teráj and kept his main army at Parsa. One post held by Captain Sibley, was 20 miles to the left of Parsa, and another under Captain Blackney at Summarpúr, about as far to the right.

Captain Sibley and Captain Blackney both surprised

The main army of the Goorkhás was at Makwanpúr under Colonel Randhar Sing, who gave orders that both these posts should be attacked on the 1st January 1815.

Captain Blackney was completely surprised, and he and Lieutenant Duncan were killed, and in ten minutes his sepoy broke and fled in every direction. Captain Sibley was more on his guard, and made a good fight of it, but was surrounded and overpowered.

Our loss out of 500 men, was 123 killed, 187 wounded, and 73 missing.

Lieutenant Pickersgill surprises the enemy

General Marley was superseded for incompetence, and General George Wood took command in his stead. The very day before assuming command, Lieutenant Pickersgill, with a body of cavalry, surprised a body of 500 Goorkhás and cut nearly all up.

General George Wood had a fine army of 13,400 men, but being of opinion that the fever season had commenced, he refused to risk penetrating the forest, and accordingly he did nothing.

Operations in Kumaon

In December 1814 Lord Hastings, considering that a diversion from Kumáon might have a good effect, gave orders to Colonel Gardner and Major Hearsey to raise two levies composed of Rohillas.

Success of Colonel Gardner

Colonel Gardner advanced on the 11th February from

Kashipur in the Moradabad district, and after some skirmishing established himself on 20th February 1815 on a ridge immediately facing Almorah.

Defeat of Major Hearsey

About the same time Major Hearsey advanced through Pilibhit and moved on towards Almorah, with the intention of co-operating with Colonel Gardner, but on 31st March he was defeated in an engagement and he himself was wounded and taken prisoner.

Success of Colonel Nichols

Towards the end of March, Colonel Jasper Nichols was sent with 2,500 infantry and 10 guns to support Colonel Gardner. After the junction was effected a good deal of fighting took place round Almorah. By 25th April guns had been put up in a position within 70 yards of the fort. The Governor of the province thereupon proposed an armistice. On the 27th a formal convention was signed, in which the whole Kumáon province was surrendered, and Major Hearsey was released.

Operations under General Ochterlony

General Ochterlony, who took the field in the middle of October, had 7,000 troops under him, and was opposed by General Amar Sing, who never had more than from 2,800 to 3,000 Goorkhás under him.

Success at Deothal

General Ochterlony determined to act with the utmost caution, and by his perseverance and skilful operations, he was enabled to outmanoeuvre Amar Sing from position to position. Up till the middle of February nothing of much importance was done. Between this and the 14th April, a number of small forts were reduced. On the 15th April, after some very hard fighting, the British troops seized a peak called Deothal, in the very heart of the enemy's position, and therein placed two whole battalions with two field pieces, and threw up earth-works all round the same.

Bhagti Thapas attack on British

Amar Sing seeing the absolute necessity of dislodging the

British from Deothal, attacked the same on the 16th with 2,000 Goorkhās, led by Bhagti Thápá.

The attack took place from all sides with furious intrepidity, but the enemy were repulsed with a loss of 500 men, Bhagti Thápá being killed. The British lost 7 officers and 347 men killed and wounded.

Fall of Maláon

The Goorkhās now concentrated round Maláon, but news of the fall of Almorah having arrived, Amar Sing's sirdars urged him to accept terms for himself and his son Ranjit at Jythak. This he refused to do, and as the chiefs began to desert him, he retired into Maláon with 200 men, and there held out as long as any hope remained, after which he capitulated on highly honourable terms to General Ochterlony.

The gallant defence of Fort Maláon by Amar Sing elicited the admiration of General Ochterlony, who allowed him to march out with his arms, accoutrements, colours, two guns, and all his personal property, "in consideration of the bravery, skill, and fidelity with which he had defended the country entrusted to his charge": the same honourable terms were granted to his son, who had defended Jythak against General Martindell.

The fort of Maláon brought the campaign of 1814-15 to an end.

Negotiations for peace were now opened in May 1815, but the refusal of the Népálese to submit to Lord Hastings' demands led to the campaign of 1816.

Second campaign

General Ochterlony advanced with 20,000 troops early in February against the Bichakoh pass, which he found impregnable. Fortunately he was able to turn this position, on 14th February 1816, by means of a very rugged road, which was unknown to the enemy, and was shown to him by some smugglers.

Battle of Sekha Khatri (or Makwanpur)

On the 27th an advance was made upon and a position taken up in front of Makwánpúr. On the 28th 2,000 Goorkhās attacked a post called Sekha Khatri, situated on a hill to the left of the camp. The village was obstinately and gallantly

defended by the small detachment there. General Ochterlony successively detached 1 European and 3 Native battalions in support, and after a most obstinate fight the enemy was beaten off. The British casualties were 2 officers and 222 men, but the loss of the enemy was over 800.

Defeat of Goorkhas at Hariharpur

On the 1st March a strong point 800 yards from the Goorkhá stockade on the hill on which Harihárpúr stands was surprised and the Goorkhá picquet driven off.

The Goorkhás, in considerable numbers, made a most desperate and obstinate attempt to recover this position. It was impossible, owing to the nature of the ground, to use the bayonet, and the musketry fire lasted from 3 A.M. till 11-30, when the arrival of some guns at last drove the enemy away, after several hours of hard fighting. British loss 5 officers and 54 men.

After the war of 1816, Sir D. Ochterlony expressed an opinion confidentially to Lord Hastings that "the Company's soldiers, then Hindustanis, could never be brought to resist the shock of these energetic mountaineers on their own ground."

Goorkhas submit

The intelligence of their reverses at Sekha Khatri and Harihárpúr spread consternation at Katmandu, and the Durbar immediately tendered unqualified submission; and thus was ended the second war in a short and brilliant campaign.

Treaty of Segowli

On the 4th March the treaty of Segowli was signed, by which Népál was reduced to the country lying between the river Michi on the east and the river Kali on the west, and by this treaty they also ceded nearly the whole Terái west of the Gandak river to the British.

Mr. Gardner appointed Resident

In fulfilment of the terms of this treaty, a British Resident was appointed, Mr. Gardner being selected. The King was at this time still young, and Bhim Sen Thápá held the reins of

government.

The King died in his 18th year, shortly after Mr. Gardner's arrival, and his successor was only 2 years old.

Bhim Sen Thápá retained complete and uninterrupted power until 1832.

In 1833 the King, instigated by the queen, endeavoured, but without success, to free himself from the rule of Bhim Sen Thápá.

Death of Bhim Sen Thapa

The attempt was renewed in 1836, and in 1837 Bhim Sen Thápá was removed from office and imprisoned. He was, however, soon released, but never regained his former position, and in 1839 he was again put in irons. Threats were made that his wife and female relatives would be shamefully treated in public, and preferring to die rather than witness the disgrace, Bhim Sen Thápá committed suicide in prison. So ended the life of a gallant old chief, who had ruled the country for 26 years.

In 1843 Matbar Sing Thápá, the nephew of Bhim Sen Thápá, who was in the exile in the Punjab, was recalled and made prime minister.

In 1845 he was murdered at the instigation of one Gagan Sing, a great favourite of the Maháráni.

Jang Bahadar

The murder of Gagan Sing and thirty-one of the most influential chiefs, in 1846, paved the way for the rise of Jang Bahádar.

Finding that Jang Bahádar was not so subservient to her purposes as she expected, the Maháráni endeavoured to compass his death, but failing, she was expelled with her two sons from the country, and was accompanied to Benares by the Mahárájá, who returned to Népál the following year, only to abdicate in favour of the heir-apparent, Suiendar Bikram.

In 1848 an offer was made to the British Government to assist in the war with the Sikhs, but the offer was declined.

On the 15th of January 1850 Jang Bahádar started to visit England.

Second war with Thibet

In 1854 the Népálese entered into war with Thibet, which

lasted two years, and terminated favourably for Népál. Dr. Oldfield gives the following details:-

The first week in April about 1,000 Goorkhás under General Dher Sham Sher (the father of the present Prime Minister Maharájah Bir Sham Sher Rana Bahadur) attacked a body of about from 3,000 to 5,000 Thibetans and defeated them.

On the 26th news arrived of a victory gained by the Goorkhás. It would appear that a large body of Thibetans occupied a post called Ganta, about eight miles from Jhanga. For nine days the Thibetans repulsed with considerable loss the successive attacks of the Goorkhás, but at length they were driven out of the post, which was occupied at once by the Goorkhás.

On the 4th May news arrived that the Goorkhás had captured the post of Jhanga.

In November news arrived that a very large force of Thibetans and Tartars had surprised the Goorkhá position at Kuti, to which place they had retired at the commencement of the rains. The Goorkhás were, after several hours' hard fighting, utterly routed and lost 700 men killed and nine guns.

Only 1,300 Goorkhás escaped.

On the 19th November the Thibetans attacked Jhanga at night and entered the position, but after some hours' fighting they were driven out and defeated, leaving 1,200 dead behind them.

On the 25th November news arrived that General Dher Sham Sher with five to six thousand Goorkhás, divided into nine regiments, advanced against Kuti. The Thibetans were in an entrenched camp, and numbered about 10,000. After some good hard fighting they were defeated with a loss of 1,100 killed. The Goorkhás here recovered two of the guns they had lost.

Colonel Sanak Sing with five regiments attacked the Thibetans near Jhanga and killed over 1,100 chiefly with the kukry.

The force in Jhanga killed 559 Thibetans; after these reverses the Thibetans submitted.

In 1857, when the mutiny broke out, the Népálese offered the assistance of their troops to the British Government, and the same was accepted on the 26 June.

On the 2nd July, 3,000 troops were sent off to the plains of India, and 1,000 more followed on the 13th and 14th August.

On the 10th December, Jang Bahádar himself went down with a force of 8,000. This force was joined by Colonel Macgregor as Military Commissioner, and assisted in the campaign of 1857 and 1858. Early in 1858 numbers of fugitive rebels took refuge in the Népálese Terái. In 1859 the Népálese organised an expedition, and swept the remnant of the mutineers out of the country.

In return for the above services, Jang Bahádar was created a G.C.B., and under a treaty concluded on 1st November, 1860 the tract of country on the Oudh frontier, which had been ceded to the British Government in 1816, was restored to Népál.

In 1878 Sir Jang Bahádar died from the effects of injuries received from a tiger he had wounded whilst out shooting.

Ranodhip Sing, a brother of Jang Bahádar's, then became Prime Minister until 22nd November 1885, when he was assassinated and his nephew Bir Sham Sher Rana Bahádar, the present Prime Minister, took up the reins of Government.

Nepal Army

The Népálese army is said to consist of 30,000 drilled soldiers including artillery, who are almost all paid in land. They are drilled according to the English drill book and with English words of command.

At a parade held in Katmandu on 6th March 1888, 108 guns marched past the Prime Minister, and it is therefore only natural to conclude that the Népálese, considering their small army, are strong in this branch.

Several regiments are now (1889) armed with Henry Martinis manufactured in the country. More are being daily manufactured, and it would appear the whole army is to receive them. There are also a number of Népálese-made Sniders, and some thousands of Enfields, either captured from the mutineers in 1859, or given by the British Government.

Characteristics

RELIGION, ARMS, DRESS, ETC.

About 600 years before Christ it is said Sakya that Singha (Buddha --the wise one) visited the Népal Valley, and found that the fundamental principles of his religion had already been introduced *amongst the Newars by Manjasri from China.*

To Manjasri by the Buddhists, and to Vishnu by the Hindus, are assigned, respectively, the honour of having by a miracle converted the large mountain lake of Nága Vása into the present fertile Népal Valley, by cutting with one blow of a sword the pass by which the Bhágmati river leaves the valley of Népal. To this day this pass is called "Kot bar," "Sword cut."

It is known as a fact that 300 years before Christ, Buddhism flourished in Népal, and it is still nominally the faith of the majority of Newars (some Newars have been Hindus from time immemorial); yet it is steadily being supplanted by Hinduism, and before another century it will have entirely disappeared.

The Khas are Hindus. The Magars and Gurungs are so also nominally, but their Hinduism is not very strict.

The Gurungs in their own country are really Buddhists, though they would not admit it in India.

To this day their priests in their own homes are Lámás and Gíábrings, but when serving in our regiments they submit to the Bráhmans and employ them for all priestly functions.

The fashionable religion is Hinduism, and it may therefore be said that Goorkhās are Hindus, and with them, therefore, Bráhmans are the highest caste, from whose hands no impurity can come. The Bráhmans wear the thread (Tania).

Connection of higher with lower castes.

In the case of Bráhman with Khas, or Khas with lower grades, there can be no marriage.

Neither can a Magar marry a Gurung or *vice versā*, nor can a Soláljāt Gurung marry into the Chárjāt or *vice versā*.

The offspring of an Opadia Bráhman with a Bráhman's widow is called "Jaici."

That of a Jaici, and certain Bráhmans with a Khas, is called Khattri. The Khattri wears the thread, but is below the Khas.

The offspring of a Khas with a Magarin or Gurungin is a titular Khas, but his very father will not eat with him, nor any pure Khas.

The progeny of an Opadia Bráhman with a Thákúr women, or a Thákúr with a Bráhman woman of Opadia class, gives a Hamal.

That of a Thákúr with a Magarin gives an Uchái Thákúr.

Religious rites

On the occasion of the birth of a child a rejoicing takes place for 11 days, and no one except near relatives can eat or drink with the father for 10 days. On the eleventh day the Bráhman comes, performs certain ceremonies, after which the father is supposed to be clean, and all friends are feasted and alms are given. The same ceremony exactly takes place for a daughter as for a son, but the birth of the latter is hailed with joy, as he has to perform the "Kiriya" or funeral rites of the parents. The girl is looked upon more or less as an expense.

In our regiments 11 days' leave is always granted to a man when a child is born to him.

The Bráhman (Opadia) selects a name for the child on the eleventh day. Boys up to the age of 6 months and girls up to 5 months, are allowed to suck their mother's breasts only.

On arriving at that age a grand dinner is given, and the Bráhmans are feasted and propitiated.

Every friend and relation that has been invited is supposed to feed the child with grain, but this is merely a form, each man just putting a grain in the child's mouth.

The ceremony is called "Bhát Khilaná," "to feed with rice."

All the friends and relations are also supposed to give the child presents, which generally take the shape of bangles of silver or gold.

Betrothals

Betrothals (called Mángni) take place at any age over 5 years.

When a marriage is agreed upon, the parents of the boy give a gold ring to the girl, as a sign of betrothal.

This is called "Sáhi Mundri."

Five or six friends of the parents of the boy, and these must belong to the same clan as the boy, and five or six friends of the parents of the girl, and these must belong to the same clan as the girl's father, assemble to witness the agreement in the presence of a Bráhmaṇ.

A dinner is then given to the friends and relations of the contracting parties by the father of the girl, but the father of the boy is supposed to take with him some dahi (sour milk) and plantains as his share towards the dinner.

After a betrothal, except by breaking off the engagement, which can be done by going through a certain ceremony before witnesses, but which is considered very bad form, neither party can marry any one else, unless on the death of one of them, when, if the real marriage has not taken place, or been consummated, they can do so.

Marriages

Marriages can take place at any time after the age of 7. It is considered good to get a girl married before she reaches the age of 13.

A widow cannot marry a second time, but it is not considered disgraceful for her to form part of another man's household.

A widower can marry again.

"Dhok Dinnu," to make submission

If a boy, without being engaged to her, meets a girl, falls in

love, runs away and marries her, he and his bride cannot approach the girl's father until called by him. When the father-in-law relents, he will send word telling the boy that he may present himself with his wife at his home on a certain hour of a certain day. On their arrival the father-in-law will paint a spot on their foreheads with a mixture of rice and dahi (Tika Dinnu Garnu), and then the boy and girl will have to make submission by bending down and saluting him. This is called "Dhok Dinnu."

Amongst Magars it is customary for marriages to be performed by Bráhmans, and the ceremony is conducted in much the same way as the ordinary Hindu marriage. There is the marriage ceremony Jantī, which is so timed as to reach the bride's house after midday, and which is first greeted with a shower of rice-balls, and then feasted by the parents of the bride. The actual marriage takes place at night, when the ceremony of Phera (circumambulation round the sacred fire) is performed, and afterwards the Anchal Ghátá (knotting a cloth which is stretched from the bridegroom's waist over the bride's shoulder).

The latter ceremony is said to constitute the essential marriage tie.

Divorce, Sinko Dago or Sinko Pangra

After marriage a divorce can be obtained by a Gurung (and often amongst Magars too) by going through a ceremony called "Sinko Dágo" or "Sinko Pángará" but both husband and wife must agree to this. A husband has to pay Rs. 40 for his divorce, and the wife Rs. 160. Two pieces of split bambú are tied together, placed on two mud balls, and the money is put close by. If either party takes up the bambús, breaks them, and picks up the money, the other party can go his or her way in peace and amity, and marry again legally.

In Népál Lámás, assisted by Giábrings, fulfil the priestly functions of the Gurungs, both of the Chárját and the Soláhját, but in our regiments Gurung marriage ceremonies are performed by Bráhmans. They say with true philosophy, "Jaisá Des Vaisá Bhes," which might be translated as "do in Rome as the Romans do."

*** Shindur Halnu**

In Népál, no ceremony, whether that of marriage, burial, or

naming a child at birth, is performed until the officiating Lámá has determined the propitious moment by consultation of astrological tables, and by casting the horoscope. On this much stress is laid. In the marriage*of Gurungs some ceremony resembling the Anchál Ghátá is performed by the Lámás, and red lead is sprinkled by the bridegroom over the head of the bride. This completes the actual ceremony. All friends and relations are supposed to look away from the bride whilst the red lead is actually being sprinkled. This ceremony is called "Shindúr Hálnu," "to sprinkle red lead."

A Magar will not allow his daughter to marry into the clan from which he may himself have taken a wife, Gurungs have no objection to this. Neither Magars nor Gurungs, however, will take wives from the clan they may belong to themselves.

No Chárjât Gurung can marry a Solájât or *vice versâ*.

Deaths and mourning, "Dukkha Baknu" (to mourn)

In our regiments, on the death of a near relative, leave is granted for 13 days. For a father the son mourns 13 days. If an unmarried daughter dies, the father mourns 13 days, unless she is still sucking her mother's breasts, when he would only mourn for 5 days. If a married daughter dies, the father mourns her for 1 day only, but the father-in-law will mourn for 13 days.

Men shave their heads, lips, cheek, chins, and eyebrows for parents; also for an elder brother if both parents are dead; but not otherwise.

Men only shave their heads for sons, younger brothers, and daughters if unmarried.

On the death of a Gurung in his own country he is buried. The following ceremony takes place. The body is wrapped round with many folds of white cloth, pinned together by splinters of wood; it is then carried by friends and relations to the graveyard. At the entrance of the cemetery it is met by the officiating Lámá, who, dressed in a long white garment, walks round the cemetery, singing a dirge, and the body is carried behind him until he stop opposite the grave. It is next lowered into the grave, and then all friends and relations are supposed to throw a handful of earth upon the body, after which the grave is filled up, and stones placed above.

In our service Magars and Gurungs on death are either buried or burned (but nearly always buried), according to the wish of the nearest relative. If they die either of cholera or of small-pox, they are invariably buried.

Every regiment if possible should be provided with a cemetery. The men much appreciate this.

Superstitions

Magars and Gurungs are exceedingly superstitious. The most ordinary occurrences of every-day life are referred by them to supernatural agency, frequently to the malevolent action of some demon. These godlings have in consequence to be continually propitiated. Among the minor Hindu deities, Dioráli, Chandi, and Dévi are those specially worshipped in Goorkhá regiments. Outbreaks of any epidemic disease, such as cholera or small-pox, are invariably regarded as a malign visitation of Dioráli or Dévi. When going on a journey no one will start on an unlucky day of his own accord. After the date has been fixed, should any unforeseen occurrence prevent a man from starting, he will often walk out a mile or two on the road he intended taking, and leave a stick on the ground, as a proof of his intention having been carried out.

In March 1889 a Goorkhá woman died of cholera in the Gorakhpur recruiting depot. Every Gorkhá officer, non-commissioned officer, and man at the depôt, at once subscribed. The recruiting officers gave their share, and with the proceeds three goats, three fowls, four pigeons, and food of sorts, were purchased. Of these one goat and the four pigeons were let loose, and the food thrown away in the name of Dévi, and the balance of animals were sacrificed to her, and then divided and eaten up. Before killing the animals, they all prayed together—"Oh, mother Dévi, we kill these beasts in thy name; do thou in return keep away all sickness from us."

As no fresh case occurred, although there was some cholera about in the district, all the Goorkhās in the depot were more firmly convinced than ever that this was due entirely to their having propitiated Dévi.

Every Goorkhá regiment has a shrine to Dioráli, and on the seventh day of the Dasáhrá this is visited by the whole battalion

in state procession.

Festivals

The following is a table of the festivals observed by Goorkhás in our service, with the leave allowed :-

Basant Panchmi (in honour of Spring)	1 day
Shibrátri	1 "
Holi (carnival)	9 days
Swan Sakráti	1 day
Riki Tarpan	1 "
Janam Asthmi (called Jaumasthami)	1 "
Daséhrá (called Dasain)	10 days
Diwali (called Tiwár, the feast of lamps in honour of the Goddess Bhowáni, at new moon of month of Kártik)	4 days
Mághia Sakrát (Hindu New year)	1 day

The ceremonies at these festivals and their observance are, with a few minor points the same as in Hindustán.

These holidays should not in any way be curtailed or interfered with, but should be granted in full.

The Dasehra

The Daséhrá is the chief festival of the Goorkhás, and they endeavour to celebrate it whether in quarters or the field.

Great preparations are made for it in procuring goats, buffaloes, &c., for the sacrifice.

Every man in the regiment subscribes a certain amount towards the expenses. The commanding officers often give a buffaloe or two, and every British officer subscribes a certain amount also.

The arms of the regiment are piled, tents erected, and spectators invited to witness the dexterity of the men in severing the heads of buffaloes, the children performing the same office on goats. The period of this festival is considered an auspicious time for undertaking wars, expeditions, &c.

Food and manner of cooking

Caste rules with regard to food only apply to one description, viz.—“*dál* and *rice*.”

All other food, excepting "dāl and rice" *all* Goorkhās will eat in common.

With Magars, unmarried Thákúrs, and with Gurungs, it is not necessary to take off *any* clothes to cook or to eat *any* kind of food, including "dāl and rice."

In Népál the Khas need only remove their caps and shoes to cook or eat their food.

Should a Bráhmaṇ of the Opadia class prepare "dāl and rice," all castes can eat of it.

Magars and Gurungs will not eat the above if prepared by a Jaici Bráhmaṇ.

Superior castes will not eat dāl and rice with inferior ones. In our regiments men generally form little messes of their own varying in size from two or three to a dozen.

As long as they are unmarried, Goorkhās of the same caste will eat everything together.

All Goorkhās will eat "shikar" in common, a word they use for all descriptions of meat.

No Goorkhās, except some menial classes, will eat cows, neilgai, or female goats.

Gurungs eat buffaloes in their own country, though they will stoutly deny it if accused.

All kinds of game are prized by Goorkhās, deer of all varieties, pigs, porcupines, pea-fowl, pigeons, pheasants, &c., &c., but beyond all things a Goorkhá likes fish.

Whilst bachelors, Magars and Gurungs will eat every kind of food in common, and after marriage even, the only thing they draw the line at, is "dāl and rice."

Food cooked in ghee, including "rice," but not "dāl," is eaten by all classes in common.

Thákúrs who have not adopted the thread will eat everything with Magar and Gurung.

All classes will drink water from the same masak, which, however, should be made of goat-skin.

Brian Hodgson gives the following true and graphic account of the contrast between the way the Goorkhá eats his food and the preliminary ceremonies which have to be observed by the orthodox Hindu :—

"These highland soldiers, who despatch their meal in half an

hour, and satisfy the ceremonial law by merely washing their hands and face and taking off their turbans before cooking, laugh at the pharisaical rigour of the Sipáhis, who must bathe from head to foot, and make puja ere they can begin to dress, their dinners must eat nearly naked in the coldest weather, and cannot be in marching trim again in less than three hours.

"In war, the former readily carry several days' provisions on their backs : the latter would deem such an act intolerably degrading. The former see in foreign service nothing but the prospect of glory and spoil : the latter can discover in it nothing but pollution and peril from unclean men and terrible wizards, goblins, and evil spirits. In masses the former have all that indomitable confidence, each in all, which grows out of national integrity and success : the latter can have no idea of this sentiment, which yet maintains the union and resolution of multitudes in peril better than all other human bonds whatsoever, and once thoroughly acquired, is by no means inseparable from service under the national standard.

"In my humble opinion they are by far the best soldiers in Asia; and if they were made participators of our renown in arms, I conceive that their gallant spirit, emphatic contempt of madhesias (people residing in the plains), and unadulterated military habits, might be relied on for fidelity; and that our good and regular pay and noble pension establishment would serve perfectly to counterpose the influence of nationality so far as that could injuriously affect us."

The above was written by Mr. Brian Hodgson in 1832, and 25 years later, namely, in 1857, he writes :—

"It is infinitely to be regretted that the opinions of Sir H. Fane, of Sir Charles Napier, and of Sir H. Lawrence, as to the high expediency of recruiting from this source, were not acted upon long ago."

On service the Goorkhás put aside the very small caste prejudices they have, and will cook and eat their food, if necessary, in uniform, and with all accoutrements on.

Goorkhás will eat all and every kind of vegetables and fruit. They have a great partiality for garlic and pepper, and are very fond of potatoes, cabbages, cucumbers, and squash (kadu).

Stimulants

Goorkhās will drink any English spirits, wines, or beer.

They manufacture a kind of beer out of rice, which they call Jānr, and a spirit called Raksi, and although they will drink this freely, they far prefer good Commissariat rum.

They will smoke any English or Indian tobacco, and are very fond of cheroots.

They will smoke out of any English-made pipe, even if with a horn mouth piece, although they are likely to make a little fuss over the latter just to save their conscience.

Arms

The kukri, a short, curved, broad-bladed, and heavy knife, is the real national weapon of the Goorkhās, and it is worn by all from the highest to the lowest. In our regiments they are carried in a frog attached to the waist-belt.

From the beginning of the handle to the end or point of the blade they average about 20 inches in length.

Where wood is plentiful, they are very fond of practising cutting with the kukri, and they will cut down with one blow a tree the size of an ordinary man's arm.

A really skilful cutter will cut off slice after slice from the end of a piece of green wood, each slice being not thicker than an ordinary piece of shoe leather. They call this "chinnu," "to slice off."

They are also skilful with the Golel, knocking down and killing the smallest birds with ease. All who can manage to raise the funds endeavour to possess themselves of some sort of fire-arm.

Dress

The national dress of the Goorkhās of the poorer class, such as we enlist, is one that shows them off to the greatest advantage, and consists of the following:—

A piece of cloth (langote) worn, as natives of India do, round the lions' &c.

A thin waistcoat fitting tight and buttoned all the way up to the throat.

A long piece of cloth, which is often a pagri, and is wrapped round the waist, and by which the kukri is carried.

A pair of brown Goorkhá shoes, as described further on.

A black round cap, high on one side and low on the other, and finally a kind of thin blanket or thick sheet, called Khádi, which is worn as follows:—

The two corners of the breadth are first taken. One is carried over the right shoulder and the other is brought up under the left arm, and the two corners tied together about the centre of chest.

A third corner, the one diagonally opposite No. 1, is now taken, and brought over the left shoulder and tied in a knot with the fourth corner, which is brought up under the right arm and opposite the centre of the chest.

This dress leaves the arms quite bare from above the elbows, and the legs are naked from halfway down to the knees, thus showing off his grand limbs.

The blanket, by being tied as described above, forms a kind of large bag, which extends all the way round the back, and in this Goorkhás very often carry their goods and chattels.

The Goorkhás shoe is square-toe, fits well up over the instep, passes just under the ankle, and then round and pretty high up above the heel. It is made of rough looking but good brown leather, and all sewing in it is done with strips of raw hide.

It is an excellent, durable shoe, is not affected by water in the same way that an ordinary native shoe of India is, and it is much less liable to come off in boggy ground.

When the sun is very hot, Goorkhás will often unwind their waist-belt and tie the same over their heads in the shape of a pagri, taking it off again in the afternoon, when it begins to cool down again.

National dress of upper class and residents of cities

The upper classes of Népal and most of the residents of Katmandu wear the following:—

The abovementioned national cap, or one much like it.

A kind of double-breasted frock coat called chaubandi, fitting tight everywhere, especially over the arms, and fasten inside and outside by means of eight pieces of coloured tape, four inside and four outside. The four outside pieces of tape when tied show two on the left breast and high up, and the other two on the

left side about level with the waist.

A white or coloured waist cloth or Págrí, with the invariable kúkri, a pair of Pyjámas very loose down to just below the knee, and from thence fitting the leg down to the ankle, and pair of the national shoes.

Under the coat is worn a shirt, of which three or four inches are invariably allowed to show. They never tuck their shirts inside their pyjámas.

The frock coat and pyjama abovementioned are made of a double layer of a thin shiny cotton cloth. Between the two layers a padding of cotton wool is placed, and these secured by parallel lines of sewing, which run close to each other.

To make this still more secure, diagonal lines of sewing are also resorted to. This makes a very comfortable, and warm, but light suit.

Amusements and sports

Goorkhás delight in all manly sports,—shooting, fishing, &c.—and are mostly keen sportsmen and possess great skill with gun and rod. They amuse themselves in their leisure hours, either in this way in the field, or in putting the shot, playing quoits or foot-ball, and they are always eager to join any game with Europeans.

General Sir Charles Reid, K.C.B., says—“All Goorkhás are keen sportsmen, and are never so happy as when they are on a tiger’s track. A man I lost at Delhi had killed twenty-two on foot; they never waste a shot; they call ammunition ‘Khazána,’ ‘treasure.’

They are good gardeners, but very improvident, as they never will save up seed for the next season’s sowing.

They are very fond of flowers, and will often go a long distance to procure some. They often make necklaces of flowers, which they wear, and will also put flowers away in a glass of water in their barracks.

General character

As compared with other orientals, Goorkhás are bold, enduring, faithful, frank, very independent and self-reliant; in their own country they are jealous of foreigners and self-asserting

They despise the natives of India, and look up to and

fraternize with Europeans, whom they admire for their superior knowledge, strength and courage, and whom they imitate in dress and habits.

They have the following saying "Topiwár Kámwár, Lungiwár Khānnewár" "The cap wearer works, the lungi-wearer eats."

They are very jealous of their women, but are domestic in their habits, and kind and affectionate husbands and parents.

As a consequence their wives are less shy and reserved, and have more freedom and reciprocate their affection, carefully looking after uniform and all culinary and domestic matters.

As a rule recruits on joining are very unsophisticated, very truthful, but dirty, and the first lesson that has to be taught them is that "cleanliness is next to godliness." They have then few prejudices of any description, caste or otherwise.

Gambling

The great vice of Goorkhás is gambling, to which they are greatly addicted. Though hot-tempered and easily roused, they are in general quiet, well-behaved men, and extremely amenable to discipline. With a firm just hand over them, punishments are rare.

Goorkhás are capable of being polished up to a degree of smartness that no native troops can approach, and which cannot be much surpassed even by British troops.

No officer can be too strict with them in parades, but they hate being "nagged at."

With a slack hand over them they very soon deteriorate and become slovenly.

Education

In Katmandu good schools exist in which English and Hindi are taught, but our recruits being almost entirely drawn from the agricultural classes, are quite ignorant of reading or writing.

In our battalions schools exist for their instruction in reading, writing, and doing accounts, both in English and vernacular, and these are generally well attended. Numbers of men learn to read and write from friends in their barracks.

It may seem strange, but it is an undoubted fact, that a

number of recruits are yearly obtained who profess to enlist merely for the sake of learning to read, write, and do accounts.

Traditions

The Goorkhá, from the warlike qualities of his forefathers, and the traditions handed down to him of their military prowess conquerors of Népál, is imbued with, and cherishes, the true military spirit.

His physique, compact and sturdy build, powerful muscular development, keen sight, acute hearing, and hereditary education as a sportsman, eminently capacitate him for the duties of a light infantry soldier on the mountain side, while his acquaintance with forest lore makes him as a pioneer in a jungle almost unrivalled, whilst his national weapon the kukri has in Burmah and other places proved itself invaluable.

The bravery displayed by the Goorkhás in their contests with the British has already been alluded to, and their own traditions afford ample proof of the dogged tenacity with which they can encounter danger and hardship.

The return of the Népál army from Diggarcheh in the year 1790, amongst other instances, affords a distinguished proof of their daring and hardihood. The following extracts from Captain T. Smith's book are very characteristic.

At Bhartpur it was an interesting and amusing sight to witness the extreme good-fellowship and kindly feeling with which the Europeans and the Goorkhás mutually regarded each other. A six-foot-two grenadier of the 59th would offer a cheroot to the "little Goorkhee," as he styled him; the latter would take it from him with a grin, and when his tall and patronising comrade stooped down with a lighted cigar in his mouth, the little mountaineer never hesitated a moment in puffing away at it with the one just received, and they were consequently patted on the back and called "prime chaps."

At the assault of Bhartpur, the Goorkhás were ordered to follow in after the 59th.

These directions were obeyed, with the exception of going in with them instead of after them; for when the British grenadiers with a deafening "hurrah" made their maddening rush at the breach, at that glorious and soul-stirring moment it was

impossible to restrain them, and they dashed into the thick of it.

In the morning after the storming of Bhartpur, when being praised for their gallantry by their British comrades, they returned the flattering partiality of the latter by the following characteristic remark: "The English are brave as lions; they are splendid sepoys, and *very nearly* equal to us!"

The following story is given as illustrative of their coolness and amenability to discipline.

A tiger had been seen within a few miles of Dehra, and Colonel Young (then Captain, and the gallant Commanding Officer of the Simcor battalion), accompanied by Colonel Childers of Her Majesty's 11th Dragoons, mounted an elephant and hastened to the spot. They however, were unsuccessful in rousing him; and after a long and tedious search were returning home.

A Goorkhá sepoy was following the elephant with his gun on his shoulder, when he suddenly dropped on one knee and presented his rifle as if in the act to fire. Having, however, roused the attention of the sportsmen, he did not pull the trigger but kept his gun fixed in the same position. He had suddenly caught sight of the fiery eyes of the tiger, who was crouching amongst the underwood, within three paces of his gun; in this situation they steadily regarded each other. The elephant was immediately pushed up close to the kneeling Goorkhá, but neither of the sportsmen could succeed in catching a glimpse of the animal. In order, if possible, to observe the direction more accurately, Captain Young called out "Recover arms." The sepoy came to the "Recover" as calmly and collectedly as if on his own parade. "Present." Down went the gun again; this was repeated, but still the tiger was invisible.

Captain Young exclaimed "That gallant fellow shall not be left unassisted," and in a moment dropped from the elephant and placed himself close to the sepoy. He looked along the levelled barrel, but to no purpose; the brute was not to be distinguished.

Cocking his gun, therefore, he told the Goorkhá to fire; there was a terrific roar, a rush forward for one instant, and all was still. When the smoke had just cleared away, there lay the tiger perfectly dead. The ball had struck the centre of his forehead and entered his brain.

Doctor Oldfield in his book points out that there is not a single instance of a Népal Chief taking bribes from, or selling himself for money to, the British or any other state. This loyalty to themselves is only equalled by their loyalty to us during the fiery ordeal of the Mutiny, the records of which, as well as of Ambela, of the Cabul campaign, and many other wars and battles, amply testify the value of the services rendered us by our Goorkhá regiments since incorporation in our army in 1815.

Their fighting qualities, whether for study, unflinching courage, or daring élan, are "nulli secundus" amongst the troops we enrol in our ranks from the varied classes of our Indian Empire, and no greater compliment can be paid to their bravery than by quoting one of their sayings—

"Kafar hunnu bhandá, maññu rúmro;"

"It is better to die than to be a coward!"

Tribes, Clans, &c.

REMARKS ON GOORKHA TRIBES AND CLANS

The military tribes of Népál, from which the fighting element is almost exclusively drawn, are the following :—

The Khas, Magar, Gurung, and Thákúr.

There are also a few Limbús and Rais to be found in most of our Goorkhá regiments, but they are very few in number, and only very slight mention is made of them in this book, as they are residents of Eastern and North-Eastern Népál, and are hardly ever brought in for enlistment to the recruiting officer at Gorakhpur.

A few Nagarkotis (*Newars*) are also found in most of the regiments.

Khas

The Khas are the predominant race of Népál. They are generally slighter, more active, and more intelligent, than either the Magar or Gurung.

They are Hindus, wear the thread, and are more liable to Brahmanical prejudices than the Magar or Gurung. They, however, make little of the ceremonial law of the Hindus in regard to food and sexual relations. Their active habits and vigorous characters could not brook the restraint of ritual law. Their few prejudices are rather useful than otherwise, inasmuch as they favour sobriety and cleanliness.

They are temperate, hardy and brave, and make good

soldiers. They intermarry in their own castes, and have a high social standing in Népál.

In the Népálese army almost all the officers above the rank of Lieutenant are Khas, and so are by far the greater proportion of officers below the rank of Captain.

They are intensely proud of their traditions, and look down upon Magars and Gurungs.

In their own country any Khas who runs away in a battle becomes an outcast, and his very wife is unable to eat with him. They are very national in their feelings.

In the Népálese "Rifle Brigade," which consists of the picked men of all classes, are to be found numbers of Khas of 5' 9" and over, with magnificent physique.

Colonel Bahádar Gambar Sing, who at present commands the "Rifles," served as a private under Sir Jang Bahádar at Lucknow during the Mutiny. He there greatly distinguished himself by single-handed capturing 3 guns and killing 7 mutineers. He received an acknowledgment from the British Government for his bravery, and the Prince of Wales presented him in 1875 with a clay-more, with an inscription thereon. In this fight Colonel Gambar Sing had no other weapon than his kukri, and he received 23 wounds, some of which were very dangerous, and to this day his face is scarred with huge sword-cuts. He also lost some fingers, and one of his hands was nearly cut off. Sir Jang Bahádar had a special medal struck for him, which the gallant old gentleman wears on all great parades.

None of our Goorkhá regiments enlist Khas now, although in most regiments a few are to be still found, who were enlisted in olden days.

Experience would seem to prove that Magars and Gurungs are undoubtedly better men than Khas, yet a regiment of Khas would make a very fine body of soldiers, and in the present days, when men of good fighting class are so much needed, it seems a pity that Government makes no use of this material, out of which a regiment or two could easily be raised.

Khattris

About Khattris, Dr. L. Hamilton says:—

"The descendants of Brahmins by women of the lower

tribes, although admitted to be Khas (or impure), are called Kshattris or Khattris, which terms are considered as perfectly synonymous."

It would seem, however, that some proper Khattris, called "Deokotas," from Bareilly, did settle in the country, and intermarried with the Khas Khattris. All the Khattris wear the thread, and are considered as belonging to the military tribes.

Since the return of Jang Bahadar from England, a number of Goorkhá Khas have taken to calling themselves Chattris. There is no such man in the whole of Népál as a Goorkhá Chattri.

Khas there are and Khattris there are also, but Chattris there are none, and it is merely a title borrowed latterly from India.

Brian Hodgson also mentions a tribe called Ekthariahs, the descendants of more or less pure Rajputs and other Kshatriyas of the plains. They claimed a vague superiority to the Khas, but the great tide of events around them has now thoroughly confounded the two races in all essentials, and therefore they will not be shown as a separate tribe, but be included with Khas. Brian Hodgson says:—

"The Khas were, long previously to the age of Prithvi Narayan, extensively spread over the whole of the Chaubisia, and they are now to be found in every part of the existing kingdom of Népál, as well as in Kumáon, which was part of Népál until 1816. The Khas are more devoted to the house of Goorkhá, as well as more liable to Brahmanical prejudices, than the Magars or Gurungs; and on both accounts are perhaps somewhat less desirable as soldiers for our service than the latter tribes.* I say somewhat, because it is a mere question of degree; the Khas having certainly no religious prejudices, nor probably any national partialities which would prevent their making excellent and faithful servants-in-arms; and they possess pre-eminently that masculine energy of character and

* This was written in 1832—namely, only sixteen years after our war with Népál—and it is on that account that Brian Hodgson says the Khas are somewhat less desirable as soldiers for our service—not for want of bravery or soldierly qualities,

love of enterprise which distinguish so advantageously all the military races of Népál."

For the origin of the Khas nation, see under heading of "History."

Matwala Khas

To the north and to the west of Sallian, numbers of Matwala Khas are to be found. They are rarely if ever found to the east of the Gandak river. There can be no doubt that this race found its origin somewhere about Sallian, or perhaps still further west.

The Matwala Khas is generally the progeny of a Khas of Western Népál with a Magar woman of Western Népál.

If the woman happens to belong to the Rana clan of the Magar tribe, the progeny is then called a Bhat Rana.

The Matwala Khas does not wear the thread. He eats and drinks, and in every way assimilates himself with the Magars and Gurungs. He invariably claims to be a Magar.

Amongst the Matwala Khas are to be found those who call themselves Bohra, Roká Chohán, Jhánkri, &c.

These are easy to identify, but it is more difficult to find out a Matwala who calls himself a Thápá. His strong Magar appearance, his not wearing the thread, and his eating and drinking freely with the real Magars, all tend to prove him to be what he almost invariably claims to be, *viz.*, a real Magar. The writer has found men in the ranks who for years had served as, and been considered, Magars, but who really were Matwala Khas. Some very excellent recruits are obtained amongst the Matwala Khas, although the greater proportion are coarse-bred and undesirable.

KHAS

Adikhāri Clans

Dhāmi	Pokriál
Khadsena	Thákúri
Man	Thāmi
Musiah	Tharirái

KHAS—continued

Baniah Clans

Sinjapati

Basnāyet Clans

Khaptari	Rakmi
Khúlál	Sripáli
Puwár	

Bhandāri Clans

Lámá	Sinjapati
Raghúbangsi	

Bhist Clans

Dahál	Puwár Gimri
Kálikotia	

Gharti Clans

Kálikotia	Khánka
Bagália	Khúlál

Karkhi Clans

Khúlál	Mundala
Lámá	Sutar

Khanka Clans

Kálikotia	Maháráji
Khaptari	Palpáli
Khúlál	Partiál
Lakángi	Powar
Lámchania	

Khatti Clans (progeny mostly of Faici or Brahmans with Khas)

Adikhári	Khúlál
Arjál	Kirkiseni
Barál.	Lámchania
Bhatári	Pánde.
Bhúsál	Panth
Dál	Parajuli
Dangáli	Phaniá
Deokota	Poryál
Dhakál	Remi
Dhamál	Sakhtiál
Ditál	Sápkotia
Ghimiria	Silwal

KHAS—*continued.*

Gothami	Suveri
Khaptari	Tewári
<i>Kanwār Clans</i>	
Arjál	Khánka
Bagália	Khúlál
<i>Thāpā Clans</i>	
Bagiál	Maháráji
Deoga	Palámi
Gagliyá	Parájuli
Ghimiria	Puwár
Gudár	Saniál
Khaptari	Suyál
Khúlál	Thákuriál
Lámchania	

Other true Khas but not classified yet.

Alpháltopi	Batiál
Am Gái	Bhát Ojha
Baj Gái	Bhát Rai
Balia	Bhirial
Bámankoti	Bikrál
Chalatáni	Lamsál
Chanial	Mari Bhús
Chanvala Gái	Naopánia
Dahal	Osti
Danjal	Parijai Kawale
Deokota (Khattri)	Parsái
Dhongíal	Pauriál
Dhungána	Porseni
Ganjál	Pungíal
Gartola	Regmi (Khattri)
Gilal	Ripakheti
Hamia Gáli	Satania
Kadariah	Sáti
Kálá Khattri	Satia Gái
Kanhal	Seora
Khatiwata	Sikhimial
Kilathani	Sijal
Kukriál	Tewári (Khattri)
Layál	Túmarakal

MAGARS AND GURUNGS

These are by common consent recognised as the *beau idéal* of what a Goorkhá soldier should be.

As these tribes have submitted to the ceremonial law of purity and to Bráhmanical supremacy, they have been adopted as Hindús, but they have been denied the sacred thread, and take rank as a doubtful order below the Kshatriya.

They are practically only Hindús because it is the fashion ; they have gone with the times, and consequently their Hindúism is not very strict, and they are decidedly the least prejudiced in caste matters of all classes of Népal who seek our service. They participated in all the military successes of the house of Goorkhá, and although they have less sympathy with the Government, they are still very loyal to it.

The Gurungs lent themselves less early, and less heartily, to Bráhmanical influences, and they have retained to a greater extent than the Magars their national peculiarities and language. In stature the Gurungs are generally larger and more powerful than the Magars and Khas.

The Magars and Gurungs have already been referred to as being of the Tartar race ; they in Népal follow agricultural pursuits ; they are square-built, sturdy men, with fine muscular, and large chest and limb development, low in stature, and with little or no hair on face or body, and with fair complexions. They are a merry-hearted race, eat animal food, and in Népal drink a kind of beer made from rice called *janr* and a kind of spirit called *raksi*. In our battalions they will drink any English wine, spirits, or beer. They are intensely fond of soldiering. They are very hardy and extremely simple-minded. They are kind-hearted and generous, and as recruits absolutely truthful. They are very proud and sensitive, and they deeply feel abuse or undeserved censure. They are very obstinate, very independent, very vain, and in their plain clothes inclined to be dirty. They are intensely loyal to each other and their officers in time of trouble or danger.

Brian Hodgson says about Magars and Gurungs :—

“From lending themselves less early and heartily to Bráhmanical influences than the Khas, they have retained, in vivid

freshness, their original languages, physiognomy, and, in a less degree, habits. Their two languages differ materially, though both belonging to the unpronominalised type of the Turanian tongues.

"The Gurungs are less generally and more recently redeemed from Lámáism and primitive impurity than the Magars.

"But though both the Gurungs and Magars still retain their own vernacular tongues, Tartar faces, and careless manners, yet, what with military service for several generations under the predominant Khas, and what with the commerce of Khas males with their females, they have acquired the Khas language, though not to the oblivion of their own, and the Khas habits and sentiments, but with sundry reservations in favour with pristine liberty.

"As, however, they have, with such grace as they could muster, submitted themselves to the ceremonial laws of purity, and to Bráhmaṇ supremacy, they have been adopted as Hindūs, but they have been denied the thread, and constitute a doubtful order below it."

The Gurung tribe consists of two great divisions—

- | | | |
|-----------------|--|-------------------|
| 1. The Chárjât. | \| | 2. The Soláhhjât. |
|-----------------|--|-------------------|

The Chárjât, as its name implies, is composed of four castes, viz. :—

- | | |
|----------------------------------|---------------|
| 1. Ghallea. | 3. Lámá. |
| 2. Ghotáni (sometimes Ghundani). | 4. Lámchania. |

Each of these four castes comprises a number of clans, and some of these are again subdivided into families.

The Chárjât Gurung might be called the Gurung nobility.

Every Gurung recruit knows perfectly well whether he belongs to the Chárjât or to the Soláhhjât, but numbers of the latter will try to claim the former. A little trouble will almost invariably bring out the truth.

The Chárjât Gurung is very much looked up to by the Soláhhjât.

A Soláhhjât Gurung cannot marry a Chárjât, nor can he ever by any means become a Chárjât.

Questioning a Chárjât would be much as follows :—

"What is your name?" . . . "Jasbir Gurung."

"What Gurung are you?" . . . "Chárjât."

"Which of the Chárjât?" . . . "Lámchania."

"Which Lámchania clan ?" . . . "Plohnian."

"What Plohnian ?" . . . "Ātbai."

Of the Chárjât Gurungs the Ghallea is by far the most difficult to obtain:

The Plohnian and Chenwári clans of the Lámchania are both subdivided into families ; the best Plohnian family is the Ātbai, and the best of the Chenwári is the Chárghari.

It will be noticed that nearly all Ghotáni clans end with "ron."

Some excellent recruits are also obtained from the Soláhjât.

TRADITIONS

In olden days the Ghalleas ruled the country about Lámzúng and had their own king, a Ghallea.

Their kingdom nominally exists to this day.

The following tradition regarding the birth of the Chárjât exists :—

A Thákúr king asked the king of Lámzúng for his daughter's hand in marriage.

The Ghallea king accepted the proposal favourably, and sent a young and beautiful maiden as his daughter to the Thákúr king, who duly married her, and by her begot several children.

Some years afterwards it transpired that this young maiden was no king's, daughter, but merely one of her slave attendants ; whereupon the Thákúr king was very angry, and sent a message threatening war, unless the Ghallea king sent him his real daughter.

The king of Lámzúng thereupon complied, and this time sent his real daughter, whom the Thákúr king married, and by whom he begot three sons. (From these three sons are descended the Ghotáni, Lámá, and Lámchania clans.)

It was then ruled that these three sons and their descendants should rank equal to the Ghallea clan, and that they should be called the Chárjât Gurungs, whilst the descendants of the children of the slave-mother should be called Soláhjáts and should for ever be servants to the Chárjât.

From this it would appear that the Ghallea Gurung is the oldest and the purest of all Gurung clans. They certainly are

splendid men of the purest Goorkhá type.

The Gurungs have for centuries kept up their history, which is called in Khaskúra "Gurung ko Bangsáoli."

When the famous case of Colonel Lachman Gurung took place, Sir Jang Bahádar, being anxious to elucidate, if possible, the difference between Chárját and Soláhhját Gurungs, had the history of the Gurungs brought to him, and having read the same, declared that the Soláhhját Gurung must remain satisfied with his present position, and be for ever the servant of the Chárját.

The Soláhhját Gurung will always make obeysauce to the Chárját, and when travelling in their own country, the Soláhhját will generally carry the Chárját's load.

It is said that Colonel Lachman Gurung offered his daughter's weight in gold to any Chárját who would marry her. A poor man of the Ghotáni clan, being sorely tempted by the bribe, offered himself as a husband, but was at once outcasted and reduced to a Soláhhját, and so the marriage never came off.

Tradition regarding the "Tutia" clan

Many centuries ago, it is said, a landslip occurred which buried a whole village, and destroyed all the inhabitants, except one small boy, who was found by a Lámchania Gurung amongst the débris.

He took the boy home and adopted him, but as he did not know who the father of the boy was, a difficulty arose in time as to what clan this boy should belong to.

The Lámás, on being consulted, ruled that the child and all his descendants should be called Tutia Lámchánias (Tutia means broken, rugged), because he had been found on broken, rugged ground.

Tradition regarding "Plohnian" clan

A boy that had been deserted was found by a Lámchania Gurung amongst some reeds. It was settled that this boy and all his descendants should be called Plohnian Lámchánias (Plohn means reeds), because he had been found amongst reeds.

There are two regiments of Gurungs in the Népalése army—

the Káli Bahádar and the Káli Persád. The former is absolutely a Gurung regiment, and most of the men are Chárjât Gurungs.

They are a magnificent body of men, consisting of all the picked Gurungs of Népal. They must average over 5' 6" in height, with splendid physique.

GURUNGS

Ghallee Clans (Chārjāt).

Gerlen	(excellent).	Sámri	(excellent)
*Gyapsing	?	Samunder	(good).
*Pyling	?	*Sinjáli	?
*{Rájvansi or	?	{*Súrjabansi or ?	
{Rájbangsi		{Súrjavánsi.	
Riltén	(excellent).		

Ghotāni Clans (Chārjāt)

Adunron	Migiron
Chomron	Nagiron
Gholron	Náikron
Kaliron	Pochkiron
Kamjai	Rijoron
Kelonron	Tagren
Kongron	Thákúron
Kudlron	Tenron
Mazuron	Walron

Lāmā Clans (Chārjāt)

Chelen	Púngi
Chenwári	Tengi
Khimu	Tidún or Titún
Kurúngi	Timji
Nakchia	Tonder

* I doubt the existence of these five clans as pure Ghalleas. The only four that I know as real Ghalleas are the Rit'en, Sámri, Gerlen, and Samunder of which the first three are the best. I have never seen a single case of a Súrjabansi Gurung, nor do I believe in their existence, after careful enquiry.—E.V.

GURUNGS OF THE SOLĀHJĀT—*continued*.

Gúlángiá	Lyúng
Giábring	Main
Húrdún	Mapchain
Timiali	Masrági
Tumreli	Mobjai (or Mahbrijai).
Mor (or Mormain)	Sárbújá
Murum	Tahin
Nanra	Takrain
Nánsing	Táme
Pajju	Telej
Pálná	Tendúr
Phiwáli (or Piwáli or Phi- úyáli)	Tenlájá
	Thár
Plén	Tingi Lámá
Ploplo	Tol
Pomái	Tolangi
Ponjú	Torjain
Rilah	Uze
Rimália	

MAGARS

The Magars are divided into six distinct tribes, and no more, although the following all claim to be Magars and try in every way to establish themselves as such:—

Bohra	(really a Matwala Khas of Western Népál).			
Roka	(ditto	ditto	ditto).
Chohán	(ditto	ditto	ditto).
Jhánkri	(ditto	ditto	ditto).
Konwár	(progeny of mendicant).			
Uchái	(ditto	Thákúr).		

In days of old a certain number of Magars were driven out of their own country, and settled in Western Népál amongst strangers. From the progeny of these sprang up many clans of mixed breeds, who now claim to be pure-bred Magars, but are not recognised as such,

In addition to the few mentioned above, are some others who also claim to be Magars, such as Rawats, Dishwas, &c., but as they have no real relationship to Magars, it is considered unnecessary to enter a list of them here.

The real and only Magars are divided into the following six tribes, which are here entered alphabetically :—

- | | |
|--------------|----------|
| 1. Allea | 4. Pún |
| 2. Búrathoki | 5. Ráná |
| 3. Gharti | 6. Thápá |

These tribes all intermarry with each other, have the same customs and habits, and are in every way equal as regards social standing, with perhaps a slight preference in favour of the Ráná.

The original home of the Magars was to the west of the Gandak river (Káli-wár*), and, roughly speaking, consisted of that portion of Népál which lies between and round about Gúlmi, Argha, Kháchi, and Pálpá.

This bit of country was divided into twelve districts (Báráh Mangránth**), and the residents of the same in time came to be spoken of as the Magars of the Báráh Mangránth.

Brian Hodgson and Captain T. Smith both give the following as the Báráh Mangránth :—Satúng, Pyúng, Bhirkot, Dhor, Garhúng, Rising, Ghiring, Gúlmi, Argha, Kháchi, Musikot, and Isma.

By the term “Báráh Mangránth Magars” no particular set of tribes was meant. The term had a purely local meaning, and referred to all such Magars, of whatever tribe they might be, whose ancestors had resided for generations within the Báráh Mangránth.

Each of these twelve districts had its own ruler, but it would appear that the most powerful kings were those of

*Dr. Hamilton in his book published in 1819 says :—

“Before the arrival of the Rājput̃s, it is said that the Magar nation consisted of twelve Thāms, the whole members of each being supposed to have a common extraction in the male line. Each Thām was governed by a chief, considered as the head of a common family.”—E. V.

**The Sardāh on the west and the Gandak in the centre of Nepāl are both spoken of as the Káli.—E. V.

Gúlmí, Argha, Kháchi, and that the remaining princes were more or less tributary to these three.

Since the rise of the house of Goorkhá, towards the close of the eighteenth century, the country has been redivided, and the twelve districts no longer exist as such, and the term "Báráh Mangránth Magar" has no signification now, and is therefore falling into disuse. Not one recruit out of fifty knows what the term means.

As mentioned before, the original home of the Magars was to the west of the Gandak river, but it would seem that some clans had for ages occupied certain portions of Népál on the east bank.

The city of Goorkhá was originally the residence of the Chitoriáh Ránás. It is supposed the city was built by them, and to this day numbers of Chitoriáh Ránás are found there.

The Magars having participated in the military conquests of the house of Goorkhá, spread themselves far and wide all over Népál, and numbers are now to be found to the east of the Gandak river.

Alleas

The Alleas in appearance seem a very pure bred race. As a rule they are very fair, well-made men. The Allea tribe must, however, be rather a small one, as the percentage of Alleas enlisted yearly is very small. They are most desirable men to get.

Burathoki

Burathokis are also apparently very limited in number. Some excellent specimens of Goorkhás are, however, every year obtained from this tribe. They are very desirable men to get.

Ghartis

The Ghartis are pretty numerous, but care should be taken in enlisting from this tribe, as they seem to be far more mixed than any of the other five pure Magar tribes. By careful selection, however, excellent Ghartis can be obtained.

The Bhújiál Gharti lives in the valleys and high mountains to the north of Gúlmí, above the Púns, but immediately below

the Karántis.

Their tract of country runs along both sides of the Bhúji Khola (river), from which they probably derive their name.

The Bhújial Gharti is generally a shepherd. He lives principally on the milk of sheep, and is almost invariably a man of very good physique and heavy limbs. He is remarkably dirty when first enlisted.

Amongst the Gharti clans two that should not be confounded, although from their similarity in pronunciation one is very apt to do so. The Paháre or Pahária is a good Magar. The Páre or Pária (from *par*, outside) should never be enlisted. He is, as his name indicates, an outcaste, or a descendant of outcastes.

Puns

The Pún tribe seems a small one, as but a small percentage of them is obtained annually. They are generally men of heavy limbs and excellent physique. They much resemble Gurungs. They live about Gúlni principally, although of course they are found in other places also. They are most desirable men.

Ranas

Of all Magars there is no better man than a Ráná of good clan. In former days any Thápá who had lost three generations of ancestors in battle became a Ráná, but with the prefix of his Thápá clan. Thus a Reshmi Thápá would become a Reshmi Ráná.

An instance of this is to be found in the 5th Goorkhās, where a havildar, Lachman Thápá, and a naick, Shamsher Ráná, are descended from two Thápá brothers; but three generations of descendants from one of these brothers having been killed in battle, Shamsher Ráná's ancestors assumed the title of Ráná; Lachman Thápá's ancestors not having been killed in battle for three generations, he remains a Thápá.

From this custom many Ráná clans are said to have sprung up, and this would lead one to believe that the Ráná tribe was looked up to amongst Magars.

The original Ráná clans were few, amongst them being the following:—Chitoriáh, Máski, Rúchál, Húrchún, Thára, Láye,

Tharáli, Súrjabansi or Súrjavansi, Hiski, and Masrángi.

Thapas

The Thápá tribe is by far the greatest of all, and amongst them, yearly, hundreds of excellent recruits are obtained. Care should, however, be exercised in the selection of Thápás, as a very large number of men adopt the title of Thápá, although they have no right to the same.

The Sárú and Gáhá clans of the Thápá are each subdivided into five or more families, and in each case the Kálá family is the best.

The Púrána Gorakh Regiment in Népal consists entirely of Magars, and is a splendid body of men. All the finest Magars of Népal, excepting those in the Rifle regiments, are put into this regiment. They must be nearly if not quite as big as the Káli Bahádar.

MAGARS

Allea Clans

Arghúli or Arghounle	Meng
Biji	Pacháin
Cháng	Palámi } probably the
Chármí	Pulámi } same
Dúkháki	Pangmí } probably the
Dúra	Púngmí } same
Gar	Panthi
Gondá	Pungi
Gyangmí	Phiwáli { or Piwáli or Phiúyáli
Húnhún	Rakhál
Kalami	Ramial
Kháli	Ro
Khaptari	Sarángi
Kharri	Serthúng
Khúlál	Silthúng
Kilung	Sinjápatí.
Kúlángi	Sithung probably
Kiapcháki	Silthúng

MAGARS—continued

Allea Clans—continued

Lahakapā	Sripāli
Lámchania	Súrajvansi or Súrabansi
Lamjál	Suyál
Limiál	Tarokche
Lungchia	Thákháki
Magiam	Yángmi
Máski	

Būrathoki Clans

Balkoti	Paháre or Pahária
Barkwánri	Ramjáli
Darlámi	Ramkhani
Deobal	Ranjú
Gamál	Sinjápati
Karmani	Ulángia
Lamichania	

*Chohān Clans.**

Gorá	Thápá
Kálá	

Ghrati Clans

Arghúli or Arghounle	Páre or Pária
Baima	Púrja
Bainjáli	Ramjáli
Bhujiál	Rijál
Búlámi	Rankami { (probably Rankhami).
Chanchal } probably the Chantial } same	Salámi
Dargánú	Sámia
Darlámi	Sáru
Galámi	Sawangi

*As mentioned in my notes, I think the Chohāns are not Magars at all, but Matwala Khas from the west of Nepāl, although they will stoutly swear they are pure Magars.—E.V.

MAGARS—continued

Gharti Clans—continued.

Gamál	Senia
Giál	Sinjáli
Hunjáli	Sinjápati
Kahúcha	Sutpaháre
Konsa	Thein
Lámchania	Tirgia
Masrángi	Ulángia
Paháre or Pahária	Wália

*Fāli Clans**

Atjáli	Ekjáli
Chárjáli	Panchjali
Chejáli	Sátjali
Dojáli	Tinjáli

Pūn Clans

Báijali	Ramjáli
Bapál	Rángu
Baráangi	Sáhi
Darlámi	Samjá
Dúd	Sarbúngá
Húnjáli	Sinjáli
Tagonlia	Sinjápati
Kámi	Sutpaháre
Paháre	Takália
Pajánsi	Támia
Phungáli	Tirkhia
Rákskoti	Ulángia

Rāna Clans

Archámi	Bangling
Arghúli or Arghounle	Barál or Balál
Aslámi	Barkwánri

§

* I came across three recruits belonging to the Jail Clans in 1889. But I have never heard of them before, nor can I find any mention of them in any book.—E.V.

MAGAR—continued

Rāna—continued

Bhúsál	Mási
Byángnási	Masrángi
Chármí.	Námjáli
Chitoriah	Panti
Chúmi	Parta
Darlámi*	Phiwáli { or Piwáli
Dúd or Dút	{ or Phíúyáli
Durungcheng	Pulámi
Gáchá	Púsál (probably Bhúsál)
Gandharmá	Rángú
Gyángmi	Reshmi
Gyandris	Rúchál
Hiski	Sáru
Húrchún	Sinjáli
Tiándí	Sinjálipati
Kamcháki	Súnári
Kiapcháki	Súrajvansi or Súrjabansi
Khiúyáli	Thára or Thádá
Lámchania	Tharáli
Lungeli	Uchai
Láye	Yahayo
Mákim	

Thāpā Clans

Allea	Biángmi
Arghūli or Arghounle	Birkhatta
Aslámi	Burathoki
Báchia or Bachio	Chahári
Bagália { Sátighari	Charti
{ Atghari	Chidi
Baigália	Chitoriah
Bailick	Chúmí
Bákábal	Dálá or Dáliá

* Perhaps this should be spelt Darr Lāmi—E.V.

MAGARS—continued

Thāpā Clans—continued

Balál or Barál	* Dárlámi	{ Bagália
Balámi		{ Kálá
Bankabarál	Denga or Dhega	
Báola	Dengabúja	
Báráhghari	Dengál	
Bareya.	Dishwa or Disuwá	
Barkwánri	Durel	
Bhomrel	Fál or Phál	
Gághá	Mandír.	
	Masrángi	
	Marúncha	
Gághá {	Máski	
Kálá	Medun	
Gorá	Mogmi	
Barda		
Badcha		
Chidi		
Gáhab (probably Gághá)	Namjáli	
Gáncháki	Pachbáyá	
Garjá.	Palli	
Garánjá	Pátá	
Gelung	Pengmi	
Gídiel or Gindil	Phál.	
Giángdi or Giámi	Phuniáli	
Giánris	Phi wál	{ or Piwáli.
Hiski		{ or Ihiúyáli
Hithan	Powán	
Húncún	Púánri	
Ismálá	Pulámi	
Jargáh	Rajvansi	
Jehári or Jhiádi	Rai	
Jhànkri or Jhangdi	Rájáli	
Jheni.	Rakál	
Kaikalá	Rákskoti	
Kámchá	Ramjáli	
Kámũ	Ramkhani	
Kánhun (hard h)	Rehári	

* Perhaps this should be spelt Darza Lāmi, The Bagālia Dārlāni is very good.—E.V.

MAGARS—*continued**Thapa Clans—continued*

Kánlu or Kánluk	Reshmi
Kanrdlu (same as Kánlu)	Regámi
Kásu	Rijái
Kejung	Ruchál
Keli	Sartungi
Khaptari	Sáru { | Gorá | Jáparluk | Jhenri | Kálá | Malengia | Paneti
Konwár	
Korál	
Kulál	
Lámchania	
Lámtari	
Lánchjá	Sátighari
Langakoti	Sinjáli
Langkang	Sinjápati
Láye	Sirnia
Lungeli	Sothi
Mákim	Suhnákhári
Mámring	Sumai or Some
Sunári	Thárun
Surajvansi or Surjabansi	Thurain
Thagnámi	Ucháí
Thámu	Untaki or Wantaki
Thará or Thádá	Yángdi

THAKURS

Of all Goorkhās, excepting the Bráhmaṇ, the Thákur has the highest social standing, and of all Thákurs the Sáhi is the best. The Máhárája Dhiráj (King of Népal) is a Sáhi.

The Thákur claims royal descent, and even to this day a really pure-bred Sahi Thákūr is not charged rent for land in Népal.

Thákurs, on account of their high social standing intelligence, cleanliness, and soldierly qualities, should invariably be taken if belonging to good clans. As soldiers they are excellent, and they can be obtained in small numbers, with quite as good physique and appearance as the best Magar or Gurung.

marriage is with him an entirely voluntary action, has no more prejudices than the ordinary Magar or Gurung, and even after adopting the thread his caste prejudices are not so very great, nor does he ever allow them to obtrude.

The Hamál Thákúr should not be enlisted by any regiment.

The best Thákúr clans are the following:—Sáhi, Malla, Sing, Sen, Khán, and Súmál.

The “Singála Ucháí” is really a Sáhi by descent and is excellent, but all other Ucháís, and the balance of Thákúr clans are not up to those above mentioned, although all Thákúr clans claim to be equal, with the exception of the Hamál. The Hamál is no Thákúr at all, but the progeny of an Opadíá Bráhmán with a Thákúr woman.

A Thákúr king, it is said, in the course of his conquests came to a very high hill called Singála. This he captured from his enemies, and on the top of the same he established a garrison of Sáhi Thákúrs. These in time came to be spoken of as the “Ucháí Thákúrs,” from the fact of their living at a high elevation.

The clan Ucháí will be found amongst many tribes, and is supposed to be derived from a similar reason.

With the exception of the Singála Ucháí, all other Thákúr Ucháís are the progeny of a Thákúr with a Magar.

THÁKÚR CLANS

Bam	Mán
Bansi	Rajka
Chand	Rakhsia
Chohán (doubtful)	Rúchál
Hámál	Sáhi
Jú	Sen
Jiva	Sing
Khán	Súmál
Malla or Mál	Ucháí

NEWÁRS

The Newárs are not a warlike or military race, but there can be no doubt that they occasionally produce good soldiers.

The best Newár caste is the Sirisht, and one, Súbadár Kishnabir Nagarkoti, of the 5th Goorkhās, belonging to this caste, won the Order of Merit three times for gallantry displayed during the Kábul war, and was given a gold clasp when recommended a fourth time for conspicuous gallantry displayed at the time of Major Battye's death, in the Black Mountains, in 1888.

The Newárs also fought most bravely and in a most determined way against the Goorkhá conquerors—a fact proved by their twice defeating Prithvi Narain, as before mentioned.

They have letters and literature, and are well skilled in the useful and fine arts, having followed the Chinese and also Indian models; their agriculture is unrivalled in Népál, and their towns, temples, and images of the gods are beautiful, and unsurpassed in material and workmanship.

They are a steady, industrious people, and skilled in handicraft, commerce, and the culture of the earth.

The Jaicis are their priesthood and should never, on any account, be enlisted in our regiments.

Rais and Limbus

Roughly speaking, the Limbús inhabit the eastern portion of Népál, and the Ráis the country between the Limbús and the valley of Népál. They are mostly cultivators or shepherds. Their physique is good, and in appearance they are much like an ordinary Magar or Gurung. They are very brave men, but of headstrong and quarrelsome natures, and, taken all round, are not considered as good soldiers as the Magar or Gurung.

There is one regiment of Limbús in the Népálese army, called the Bhairanáth, but on account of their quarrelsome natures they were always quartered apart. The Limbús are born shikáris, and most of the Máhárájáh's tiger-trackers are Limbús.

The writer knows very little about them so far, but hopes shortly to give a list of their clans. They are very desirable men, he hears.

RĀIS

Kirānti Rāis

Bantawár	Khámbú
Bútèpá	Kúlápáchá
Debú	Kulungia
Dilipá	Matwali
Dobali	Potrin
Hatwáli	Púwál
Hondni	Tángliá
Káling	Thúlúng
Kámtal	Waling

 LINE-BOYS

The progeny of Goorkhá soldiers, who are born and brought up in the regiment, are called line-boys, and these might be divided into two distinct classes—

1. The progeny of purely Goorkhá parents.
2. The progeny of a Goorkhá soldier with a hill-woman.

From the first class, if carefully selected, some excellent soldiers can be obtained.

The second class should be avoided. The pure-bred line-boy is just as intelligent as the half-bred, and if boys are required for the band, or men as clerks, &c., it would be better to select them from out of the first class. Only a small percentage of line-boys, even of the first class, should be enlisted.

The claims of line-boys to be provided for in the service are undoubtedly very great, as Government has always, and very wisely too, encouraged Goorkhá colonies, and their fathers and grandfathers, having in many cases been all their lives in British employ, they have no other home than their regimental lines.

In their first generation their physique does not deteriorate much, and they almost invariably grow up to be extremely intelligent men and full of military ardour. Their military

education begins with their perceptive power, as they commence playing at soldiers as soon as they can toddle about. The worst point against line-boys is that unfortunately they often prove to be men of very loose-habits

Sir Charles Reid, K.C.B., mentions that out of seven men who obtained the Order of Merit for the battles of Aliwal and Sobráon, five were line-boys; and out of twenty-five Order of Merit men for the siege of Delhi, twelve were line-boys.

Kamara

The Kamará is a slave. Most of the higher officials in Nèpál retain Kamárás as attendants.

The offspring of a Magar, Gurung, or Khas with a Kamará would be a Kamará.

Kwas

Kwás is the offspring of a slave-mother with a Thákúr. The children of this union become Kwás, and their posterity retains the name. Kwás is also the name given to the illegitimate children of the King or Royal Family.

Konwar

A Konwár who claims to be a Magar is the offspring of the connexion between a mendicant and any woman. He is generally an ill-bred-looking man, and, should not be enlisted. The Khas Konwár is all right.

Dhotias

The Dhotias live in the extreme west of Nèpál, and south of Jumlá. They are not Goorkhās at all, and should never be enlisted.

Banda

Any man can become a Banda, which practically means a bondsman. For instance, A will go to B and say, "Give me sixty rupees cash and I will be your banda for two years." On receipt of money he becomes a banda and is bound to work for the two years for nothing beyond his food, but at the expiration of his two years, if he has contracted no fresh debt, he becomes free again.

MENIAL CLASSES

The following is a list of some of the menial classes of Nèpál.

No man belonging to any of these should be enlisted as a soldier.

If it is found necessary to enlist any of them on account of their professional acquirements, they should be given separate quarters, and as far as possible be kept entirely away from all military duties.

Their being allowed to take their share as soldiers at guardmounting, etc., etc., cannot raise, in the eyes of a real Goorkhá soldier, the glory of being a soldier.

Chamákhálá	. . . .	Scavenger
Damáí	. . . .	Tailor, Musician
Drái	. . . .	Seller of pottery
Gáin	. . . .	Bard
Kamárá	. . . .	Slave
Kámi or Lohár	. . . .	Ironsmith
Kasái (Newár)	. . . .	Butcher
Kumhál	. . . .	Potter
Mánji	. . . .	Boatman
Pipa	. . . .	Klasi
Pore	. . . .	Sweeper
Sárkhi	. . . .	Worker in leather

SÁRKHI CLANS

Workers in leather, a menial class

Basiel	Hitung
Bhomrel	Madkoti
Bīlekoti	*Mangránti
Chitoriah	Ramtèl
Dankoti	Rimál
Gaire	Sirketi
Hamália	Sirmál

* This clan is derived from the fact of the ancestors of the same having resided within the Bārāh Mangránth—E.V.

'Precis of Orders and Notes

RELATING TO

Gurkha Recruiting, Etc.

A brief description of how Goorkhá recruiting is carried out, and of its depôts, may perhaps not be out of place here. I will begin with the Gorakhpur depôt.

Gorakhpur is on the River Rapti, and is the head-quarters of the Bengal and North-Western Railway. It has an excellent central position with regard to Nepal, as a line drawn at right angles, and dividing in half the length of Nepal, would pass very close to Gorakhpur.

Gorakhpur is about 50 miles to the south of the nearest point of the Nepal Terai.

Owing to its favourable position in regard to central Nepal Gorakhpur has always been the chief base from whence recruiting parties worked in obtaining recruits for the Gurkha regiments of the Indian Army.

In years prior to 1883 regimental recruiting parties used to hire buildings in the Gorakhpur bazar, or reside in Dharmsala.

About 1884 a village, which existed within the Gorakhpur cantonments, and which in olden days was the site of the Royal Artillery bazar, was purchased by Government as a residence for Gurkha recruiting parties.

From 1885 to 1892 officers were detailed on special recruiting duty during the cold weather months.

In 1892 it was deemed advisable to create the appointments of

District Recruiting Officers for some of the martial races of India.

In 1887 the above referred to village consisted of a mass of small irregularly built houses in a very bad state of repair, in fact very much like any ordinary native village that had been deserted.

Numbers of the houses had fallen down, and all were in a very bad condition.

In 1887, in 1888 and in 1889 the Government sanctioned certain sums of money for building purposes, and on each occasion a number of the existing hovels were pulled down, and such of the old material as was fit for use was utilized in erecting regular sets of barracks, whilst large open spaces between each set for the free circulation of air were created by pulling down broken down huts. The Gorakhpur depôt, until February 1894, consisted of six regular blocks, each block consisting of two barracks, two irregular houses, six baniahs' shops, one office, one chowkidar's hut, two sets of latrines.

In February 1892 application was made for 14 native officers' huts, two frontier huts, one dharmasala or serai to accommodate all Nepalese petitioners, one hospital, and sufficient, moveable iron latrines.

Lord Roberts, then Commander-in-Chief in India, inspected the Gorakhpur recruiting depôt in 1892, and seeing the necessity for the same, recommended that sanction be given, and funds provided, for the erection of these buildings, with the exception of the hospital.

These buildings, with exception of the hospital and the frontier huts, were put in hand during the latter end of February 1894. The iron latrines and filth cart were received in November 1893 and were utilized during the 1893-94 and 1894-95 cold weather seasons.

The frontier huts at Tribeni and at Nautanwa were erected by middle of May 1895.

Of the existing buildings one barrack is told off for the recruiting party and recruits of each Gurkha regiment, and in this are kept all the goods and chattels of the party and all recruits enlisted are housed in the same until despatched to regimental head-quarters.

The native officer of each regiment is provided with his own hut.

Every year two British officers are detailed as assistant recruiting officers from early in October to end of cold weather recruiting, one of whom proceeds to Gorakhpur and the other to Darjeeling and thence to Purneah.

A medical officer also is detailed every year for recruiting duty at Gorakhpur, owing to the very large number of recruits yearly enlisted there.

Every regiment sends its own recruiting party, which generally consists of one native officer, one or two non commissioned officers, and sufficient sepoy wherewith to obtain their own requirements.

Every recruit enlisted in Nepal is invariably sent to the regiment to which belongs the soldier who enlisted him, unless its requirements are completed, or, when the recruit is below the standard asked for by the officer commanding. In either of the cases the recruit is first offered to the link battalion, but if refused there, he is permitted to select any regiment he would like to go to, and, if approved of by the native officer commanding the recruiting party of the same, he is duly enlisted.

All recruiting parties should arrive in Gorakhpur at some date after 15th October, and if possible not later than the 1st of November.

The native officer of each recruiting party remains in Gorakhpur, keeping one non-commissioned officer or intelligent sepoy to assist.

One non-commissioned officer or steady soldier per Battalion is sent to Tribeni Ghát and one to Nautanwa.

Tribeni Ghát is on the east bank of the river Gandak, and is in British territory, although on the very edge of the Nepal Terai.

Tribeni is about 62 miles to the north-east of Gorakhpur, every foot of which has to be marched. Every year a fair (*mela*) is held here. Numbers of grass houses are erected, and crowds of villagers flock in to traffic. At this time a great many recruits are obtained.

Just opposite to Tribeni, and on the other side of the Gandak river, is the important village of Showpur, which is in

Nepalese territory. Here a Nepalese official always resides.

Nautanwa is a large village with a big bazar. It is in British territory, but within a few mile or so of the Nepalese Terai, and only one long march from Botwal. Nautanwa is 54 miles to the north of Gorakhpur, but 20 miles of this journey can be done by rail, *viz.*, from Gorakhpur to Pharendra.

The non-commissioned officers at Tribeni and Nautanwa are given a certain amount of money, and are also provided with a measuring tape. The remainder of the party go off singly or otherwise into such portions of Nepal as they think most likely to produce good recruits.

Any recruiter who has succeeded in getting a recruit, returns to the nearest ghát, *viz.*, to Tribeni or Nautanwa, as the case may be. The non-commissioned officer there examines the recruit as to tribe, clan, etc. : if this turns out satisfactory, he then measures him, and if up to the regimental standard, he sends him into Gorakhpur.

If any recruit brought up to the non-commissioned officer at either ghát turns out to be of an undesirable class, or to be under the regimental standard, he is turned back there and then, and the recruiter who brought him in loses all money expended in feeding the recruit. This serves the recruiter right, as he has no business to bring in an undesirable man.

The non-commissioned officers at the ghát should give advances of money where required. For instance, it often happens that a sepoy has gone perhaps ten days' journey or more to a distant village, in search of good material. He there perhaps finds, say, two recruits, whom he brings back all the way to the nearest ghát. He has to feed himself and the two lads all the journey, and very probably arrives at the ghát stone broke. The non-commissioned officer thereupon should give the man sufficient money to ensure his being able to feed himself and his recruits as far as Gorakhpur.

Any recruit brought in to Gorakhpur is made over to the native officer commanding the party to which the recruiter belongs. The native officer enquires about the lad's tribe, clan, village, etc., then measures him, and if all proves satisfactory, he causes the recruit's hair to be cut, makes him bathe from head to foot, and the next morning brings him up to the British officer on recruiting duty.

The British officer enquires about his tribe, clan, etc., and then measures him. If all proves satisfactory, he then enters his name in the nominal roll, and sends the lad on to the medical officer, who, having ascertained his fitness for the service, enters all remarks opposite the recruit's name.

When ten or twelve recruits have been medically passed for any regiment they are despatched to head-quarters in charge of a sepoy.

In 1888 Government sanctioned the giving of rewards to sepoys for every really fine recruit brought in.

The recruiting officer was allowed to fix his own standard of rewards. As the object of giving rewards was to get the best possible recruits, he determined that no reward should be paid to any soldier for any recruit who was under 5' 2" in height or whose chest was less than 32" in girth.

The bigger the recruit, the greater the reward given as long as his tribe, clan, etc., proved thoroughly satisfactory.

The importance of sending good recruiting agents to Gorakhpur cannot be overestimated. If they are good men and hard workers, the results will be good recruits, and plenty of them.

Recruiting agents should be men either picked out on account of former success on recruiting duty, or because they appear suited by nature for this work.

Young soldiers, as a rule, are not so successful as those of over five or six years' service.

Any senior non-commissioned officer or soldier who is likely to receive his promotion shortly, and who at the same time seems suited for recruiting duty, might with advantage be sent on the same, being promised his promotion if he does well.

It often happens, that some of the recruiters, being of amorous dispositions, devote their time to the fascinations of some fair being, instead of climbing up and down hills, looking for recruits. It is the business of the native officers to find this out, and to put a stop to their blandishments.

An impression seemed at one time to exist that the yearly demand for Gurkha recruits was greater than the supply.

Having been on recruiting duty regularly every year since 1887 I venture to give my opinion.

I believe that as long as central Nepal is strictly reserved as a recruiting ground for the Gurkha regiments of the Bengal army only, and taking it for granted that no increase will be made in the number of the same, nor extraordinary requirements called for, the yearly requirements should be obtainable

The yearly requirements of Gurkha regiments serving in India average from 50 to 70 recruits per battalion, say 60.

The three regiments serving in Assam average from 80 to 100 per regiment, say 90.

The annual requirements would therefore be, roughly speaking, as follows :—

10 Battalions serving in India at 60 per battalion	.	.	.	600
3 Regiments „ Assam „ 90 „ „	.	.	.	270
The 9th Gurkha Regiment after it has been raised	.	.	.	60
Total	.	.	.	930

Allow ten recruits per annum for the Queen's Own Corps of Guides and the total requirements of the Bengal Army would be, roughly speaking, 940 recruits per annum, which number should be obtainable.

With the increased pay granted to native soldiers since 1st July 1895, it seems to me highly probable that future requirements will be much smaller for the next few years.

Up till 1888 cases of our recruiters being ill-treated in Nepal were of common occurrence, but thanks to the firmness of the Residents, and the broad-minded policy of the present Prime Minister of Nepal, this has been practically put a stop to, and recruiters are now allowed to carry out their work unmolested.

The following "notes on Gurkha Recruiting" were written with a view to bringing to notice certain important points in regard to recruiting from the Gorakhpur depôt for the native army.

As they may be of some use they are reproduced in this book.

NOTES ON GURKHA RECRUITING

1. Careful Selection Of Recruiting Party—

(a) Commander.

(b) Recruiters.

2. Date Of Arrival Of Recruiting Party —
 - (a) Advanced party.
 - (b) Main body.
3. Necessary Forms—
 - (a) Recruiting certificates.
 - (b) Vernacular notices to heirs.
 - (c) Vernacular list of unadjusted claims.
 - (d) Sufficient nominal rolls (I.A.F.172)
4. Desirable Medicines.
5. Recognition Of Good Work Done By Recruiters.
6. Early Despatch Of Monthly Pay.
7. Ample And Timely Recruiting Funds.
8. Recruits Clothing.
9. Furlough Men's Assistance Desirable.
10. Rs. 200 For Furlough Men's Advances.
11. Miscellaneous—
 - (a) Remittances to be addressed to District Recruiting Officer.
 - (b) Prompt reply to all questions regarding heirs.
 - (c) Railway warrants.
 - (d) Nepalese kukris.
 - (e) Recruiting depôt clerk.
 - (f) Visit to Gorakhpur by regimental officers.

Native Officer.

The native officer of each recruiting party is responsible to his officer commanding for the result of his recruiting operations, and he should therefore be given (as far as possible) a free hand in the selection of the recruiting party.

The native officer is responsible for all moneys, he should therefore be a dependable and intelligent man.

He should be also a man of tact who by treating his recruits with every kindness and consideration, would keep them happy and contented whilst at Gorakhpur, at the same time he should have a strong hand to maintain thorough order and discipline, and to urge his recruiters to do good work.

Recruiters

However, excellent the native officer may be, if his recruiters are bad, the results will be unsatisfactory. The importance therefore of good recruiters cannot be overestimated. They should be men either picked out on account of former success on recruiting duty, or because they appear suited by nature for this work. Any senior non-commissioned officer or soldier, whose promotion in the regiment is being considered, might, with great advantage, be sent on recruiting duty with a promise of promotion if he does well.

When selecting recruiters care should be taken that they belong to different districts. A man or two from each of the following might be selected. Baglung, Gandrung, Lamzung, Parwedanra, Pokhra, Tanahung, Gurkha, Nisi Buji, Deorali, Banjan, Siklis, Piuthan, Argha, Kanchi, Galkot, Palpa or Tansen, Birkot, Rising and Ghiring. The last eight have been worked upon for many years, and probably finer material will be obtained from the first ten mentioned. Were the names of such recruiters as prove successful entered every year in a list and kept regimentally, a valuable list of good men would soon be obtained.

Note.—The larger the recruiting party the sooner all requirements will be completed, and both recruits and recruiters sent back to head-quarters. An advantage to the regiment and economy to the State. A proportion of $\frac{1}{3}$ to $\frac{1}{2}$ of recruiters to the number of recruits required should ensure success

Date of arrival of Recruiting Party

Furlough men begin to return to Gorakhpur *en route* for regimental head-quarters about 15th October. They are usually without funds. To advance money to these men, and to take over and feed such recruits as they may have brought down, it would be advisable to send a small advanced party to reach Gorakhpur by the 15th October.

The main recruiting party should arrive in Gorakhpur on any date not earlier than 15th October, and, if possible, not later than 1st November.

Necessary Forms.

The following forms are necessary for each recruiting party :-

- (a) Recruiting certificates, one for each recruiter.
- (b) Vernacular notice to heirs (to pension or estates) of deceased soldiers.
- (c) Vernacular list of all unadjusted claims (to estates or pensions) of former twelve months (for commander's information.)
- (d) Sufficient nominal rolls (I. A. F. 172).

I would recommend that these be posted, under registered cover, with books of claimants to estates and claimants to pension, to the District Recruiting Officer at Gorakhpur, at the same time as recruiting party leaves head-quarters.

— —

(a) Recruiting Certificate

These certificates (one for each man) are necessary to enable recruiters to carry out their work in Nepal without being obstructed. The accompanying form has so far been invariably supplied here to each recruiter. The application of regimental stamp is recommended as it impresses the Nepalese authorities.

— —

Recruiting Certificate

No.
Rank
Name
Regiment
is on recruiting duty and has leave to be absent
from.....189
to.....189
(Sd.) _____

Dated..189

(b) Vernacular notices to heirs.

Recruiters (and furlough men) residing in the same district to which deceased soldiers belonged should be utilized to deliver to the heirs, vernacular notices directing them to apply at Gorakhpur for assistance.

The following is a translation of what would seem a suitable letter :—

To (Manbir Thapa) Resident of (Nayakot) village, (Palpa) District.

Your (son Hastbir Thapa, 1-1st Gurkha Regiment) died in (Dharamsala on 1st August 1894).

You are his heir—apply to the “Brigade-Major “at Gorakhpur for assistance.

N.B.—If entitled to pension, kindly add after the word “assistance” (bring two witnesses, not relatives, to prove your identity.)

(c) Vernacular list of unadjusted claims

The vernacular list of unadjusted claims to pensions and estates would practically be a copy of estate and pension books in vernacular. It would enable the commander of the recruiting party to know what heirs should be called in to establish claims, and where to find them.

Medicines

I would strongly recommend that the commander of recruiting party be supplied with sufficient useful medicines, such as quinine, dysentery, cholera and diarrhoea pills. These would be distributed (with necessary instructions) in the presence of Recruiting Medical Officer to each recruiter, when about to start to cross the Terai *en route* to Nepal, with sufficient in hand to dose himself with on his return journey. I have little doubt that much sickness would be avoided if these precautionary measures were taken, and the efficiency of the recruiting party would be increased thereby.

Furlough Men

Furlough men should be warned before leaving head-quarters on their way to Nepal to try and pick up a lad or two whilst at home, and to take them to Gorakhpur on their return journey. Rewards will be paid by the Recruiting Officer to furlough men for good recruits, at the same rate that recruiters are paid.

Furlough men should also be utilized in carrying letters to heirs of deceased man.

Recognition of Good Work Done

Every recruiting party prior to leaving Gorakhpur for Nepal is invariably warned that such men as work hard and well, and bring in numbers of good recruits, will at the end of the season be reported on favourably.

A word of public praise, an entry in sheet roll, a stripe, a promotion, or any such reward or recognition as the officer commanding thinks fit to award, will assuredly encourage future parties, and make recruiting duty popular.

Punishing an unsuccessful recruiter (unless especially badly reported on for laziness), might be injudicious, as sickness non-suitability for the work, bad luck at medical examination, &c., may be the reason for want of success.

An unsuccessful recruiter should not, however, be sent again on recruiting duty if it can be avoided.

Pay of Recruiting Party and Recruiting Funds

The pay of recruiting party should be sent as early as possible to enable the commander to refund himself advances given to recruiters.

Funds should be provided amply and promptly, as this enables the party commander to keep his recruiters liberally supplied which acts as an advertisement for the regiment.

To be successful a recruiter must spend his money freely. Under ordinary circumstances, even if he brings down good men, the rewards he receives from District Recruiting Officer would only just recoup him for his expenses, and wear and tear of clothes and boots. A judicious commander will not allow any recruiter too much in the way of advances, and whilst keeping all his men freely supplied should prevent extravagance and consequent debt.

Recruits Clothing

The kind of kit given to each recruit in Gorakhpur must of course depend on regimental orders.

In selecting the recruit's kit it seems to me that the following points should be remembered :—

- (a) It should be suitable to climate of the station where his regiment is quartered.
- (b) It should be capable of being utilized in after life.
- (c) As "uniform looking" as possible.
- (d) As cheap as possible.

I venture to submit what seems a suitable kit.

1. { A part worn regimental cap and badge
or
Gurkha cap.
2. Khaki coat (or blouse) and trousers.
3. A pair of pulties
4. A warm cardigan, bannian, or jersey.
5. Two blankets.
6. Necessary Cooking pots.

Furlough Advances

Rs. 200 should be posted addressed to the District Recruiting Officer in Gorakhpur, so as to reach him by 15th October, to enable advances to be made to furlough men (when necessary) on their way back to head-quarters.

Furlough men generally arrive with no funds in hand. They often bring their wives to take back to the regiment, and require two or three rupees as subsistence allowance *en route*.

Remittances

Two cases have occurred this season, of money, sent by Postal Money Order direct to sepoys by name, having been paid to men who personated the payees. I would recommend that all remittances be invariably made payable to District Recruiting Officer, between 15th October and date of closing depôt, and to the Collector of Gorakhpur, from date of closing depôt upto 15th October.

In the coupon of Money Order the regimental number, rank, name and regiment of payee should be entered, as by this means a severe check is exercised on impostors.

Estates and Pensions

All communications on these subjects should be most promptly and carefully attended to. The claimants belong almost invariably to a very poor and ignorant class. They have come from a long distance across difficult country, upon what they consider an arduous and hazardous expedition. They are put to some expense which they can badly afford, and have to reside in a foreign country, whilst their home affairs are being neglected owing to their absence. Even with the very best arrangements both at regimental head-quarters and at Recruiting Depot Office, there must of a necessity be some considerable delay in settling any family pension case. With estates matters can be much more quickly arranged, but even here some delay must take place.

If any man's case is promptly settled, he probably goes off home at once, and carries with him good impressions (and reports accordingly) of the interest taken in the welfare of the men who serve in his relative's regiment.

All claimants now reside in our Gurkha Dharamsala, and during the busy season, an average of 160 people will be found there daily. Some cases have been terribly prolonged, and many heirs have waited here for three and four months, and even then returned with their cases still pending. As these claimants have seen numbers of their friends come, receive their rights, and go home rejoicing, they naturally feel badly treated, and probably urge the youths of their village not to enlist in a corps from which they have received so little consideration.

I would recommend that the telegraph be utilized as much as possible in these cases, where a telegram is received in the regiment asking for any particular estate, the amount due might be advanced out of recruiting money by telegraphic instructions from the regiment, a refund of the same being promptly posted to District Recruiting Officer.

The necessity of making out pension documents correctly is very great, as the delay caused by re-submission of documents on account of some little mistake, will generally mean a fortnight or a month of extra waiting for the unfortunate pensioner.

Railway Warrants

Through railway warrants can now be issued from nearest railway station to any station on the Bengal and North Western railway, *viā* Bahram Ghat (*vide* Quarter Master General's 5113/17-A, dated 17th November 1894).

(The above paragraph does not apply to Gurkha regiments stationed in Assam)

Furlough men should be carefully warned that if, on their return journey, they present their railway warrants at Pharenda, they will be allowed to halt in Gorakhpur for one week only, after which their "soldiers tickets" will lapse, and they will have to pay remainder of journey out of their own pockets.

Men wishing to step in Gorakhpur for more than one week therefore should pay cash for ordinary tickets from Pharenda to Gorakhpur (four annas), and keep their warrants for presentation at Gorakhpur when about to resume journey.

Nepalese Kukries

Regiments obtaining their kukries in Nepal should, in accordance, with Adjutant General's No 2283-D, of 20th July 1889, apply direct to resident for necessary permit from the Durbar, giving number of kukries required, nominal roll of men detailed to purchase them, and district in which it is proposed to buy.

The requisition and permit should reach the District Recruiting Officer in Gorakhpur as soon as possible after 15th October.

Recruiting Depot Clerk

An intelligent clerk belongs to this depôt. He remains here all the year round drawing has full pay. I have purposely kept him on to assist all Gurkhas *during my uabsence after depot is closed*. This clerk, Karm Hosain, works under the Collector of Gorakhpur.

After my departure therefore any remittance that you desire paid to any man, and all and every communication to men of

your battalion at Gorakhpur should be addressed to the Collector, who will make the same known to the clerk.

Regimental Officers Visiting Gorakhpur

Could any officer of any Gurkha regiment pay a visit to Gorakhpur during the busy season (November to March), he could see how the work is carried out, and prove of some assistance to his regiment.

Purneah Depot

In 1890 when the 10th Madras Infantry was converted into the 1st Burma Rifles, recruiting operations were carried out during the cold weather months from Jelapahar (Military Cantonment close to Darjeeling). and a good many recruits were obtained.

So many objections, however, were found to cold weather recruiting with Jelapahar as a base, that Government decided to utilize Purneah as a depôt.

Purneah lies on the east of the river Kosi and, roughly speaking, south of the centre of Eastern Nepal, and about 45 miles from the nearest part of the Nepalese Terai.

Purneah, however, is connected by rail with Forbesganj, which is a station almost on the Nepalese frontier.

Purneah was first tried as a recruiting depôt during the 1891-92 cold weather, and having proved successful, one fine barrack, consisting of four big rooms, was erected during the summer of 1892.

Purneah is utilized by all such Gurkha regiments as require Limbu, Rai, or Sunuwar recruits, and also by a number of Military Police Battalions of Burma, Assam and Bengal.

The same system that has been adopted for recruiting from Gorakhpur is carried out in Purneah.

In future the Purneah depôt will always be opened on 15th November and closed early in March, directly the heat becomes great, or sickness beings to appear.

When the Recruiting Officer has determined to close the Purneah depôt, he should rail all recruiters to Forbesganj, and direct them to make their way to Darjeeling through Eastern

Nepal. By doing this a large portion of Eastern Nepal has to be moved over by our recruiters, who should be able to pick up many lads on the way.

The Recruiting officer with his staff moves by rail to Darjeeling where he awaits his recruiting parties.

By opening the Darjeeling depôt directly Purneah is closed, and *vice versâ*, recruiting operations are carried on in Eastern Nepal all the year round.

Darjeeling Depot

Darjeeling has been utilized for many years as a base from whence recruits were obtained from Eastern Nepal for the Military Police Battalions of Burma Assam and Bengal.

In 1893, for the first time, the recruiting of Military Police Battalion during the hot weather months was placed in the hands of the District Recruiting Officer for Gurkhas, and all recruiting parties were placed under his orders.

Darjeeling proved most eminently successful as between the 11th of April 1893, date of opening, and 15th November 1893, date of closing, 537 recruits were enlisted and sent to their respective head-quarters.

At the present time no barracks exist in Darjeeling, and hence recruiting parties and recruits are lodged in hired buildings in the bazar. This, in my opinion, is a most undesirable state of affairs, but unavoidable.

Application has been made for the erection of barracks in Darjeeling and perhaps in time funds will be provided for the same.

Darjeeling being on the very border line of Eastern Nepal is exceptionally well-situated for recruiting purposes.

The importance also of having a recruiting depôt in Darjeeling is very great more so, perhaps, than has been realized.

It is a very well-known fact that Gurkhas cannot be induced to cross the Terai during the hot weather months. Our depôts therefore, in Purneah and in Gorakhpur are practically useless during the summer, and therefore the yearly requirements of the army have to be obtained during the cold weather months, only. So far we have been successful in obtaining, in six months

the requirements called for to fill up the vacancies occurring in twelve months.

But everything has for several years been in our favour. Any day however conditions may become altered, and we may have increased requirements asked for, with many difficulties to struggle against which at present are non-existent.

At any time also it may become highly necessary that recruits be obtained during the hot wheather as well as during the cold.

Any great war would render it of vital importance that vacancies occurring through casualties should be replaced at once.

Now, during the hot weather, Purneah and Gorakhpur become useless for recruit-supplying purposes and we should therefore have to turn to Darjeeling as the only recruiting depôt from whence recruits can be obtained during the summer.

In my opinion, therefore, the importance of Darjeeling as a recruiting depôt cannot be over-estimated, and steps should be taken for the erection of barracks.

In the Darjeeling district there are a number of Gurkhas of sorts who should not be enlisted, being either the bad characters who have fled from Nepal, or coolies of the surrounding tea gardens.

Numbers of garden coolies attempt to get enlisted, but I endeavour in every way to frustrate this, as, in my opinion, they are not likely to become such good soldiers, as, the raw unsophisticated lad brought in direct from his village in Nepal.

The enlistment also of garden coolies, who have been imported by planters at heavy expense to themselves, and who have been trained to their work, is a heavy discouragement to private enterprise.

The best classes of Eastern Nepal are, in my opinion, the Limbus, Rais and Sunuwars, and after them the Magars, Gurungs, Lamas and Khas.

One copy of the following letter and "Hints of Gurkha Recruiting" is posted every September to the commandant of each Gurkha enlisting Military Police Battalion of Assam, Burma and Bengal.

EASTERN NEPAL

Hints on Gurkha Recruiting

For Bengal, Assam and Burma Military Police

Recruits

The quality of the recruits enlisted for any battalion, must of a necessity depend upon its recruiters. The recruiting officer can only enlist for each Regiment from amongst such recruits as are brought in by its own party.

Recruiting Party

The importance of the recruiting party consisting of good recruiters, and being commanded by a strong and steady native officer or non-commissioned officer, cannot therefore be over-estimated.

Commander

The Commander of the recruiting party being responsible to his commanding officer, for the success of his recruiting operations, should be given "*as far as possible*" a free hand in the selection of his party.

The Commander of the recruiting party should be able to keep accounts, should be an intelligent and strong man, and should have tact.

Firmness joined with kindness will carry everything smoothly with Gurkha recruits, and will keep them happy and contented, and thereby save desertions.

The commander should also, if possible, be a man who originally resided in the country to be operated over, and knows the same.

Recruiters

The recruiters forming the party should be selected from amongst residents of the following tehsils :—Dhankota, Ilam, Okaldunga, Bhojpur Aisalkarka, Charikot, Dingla, Dhulkel, Melung—Generally 90 per cent. Of the recruiters are residents of Dhankota and Ilam. This is not judicious and should be avoided.

There is no doubt that the first thing a recruiter does on leaving the recruiting depôt, is to go straight off to his home, and therefore the more districts that are represented in any party, the greater area of land will be worked over for recruits.

Recruiters should belong to the same classes from which it is intended to enlist recruits.

Recruiters should be men of very active habits, good walkers, and, if possible, of genial free-handed disposition.

Experience would seem to prove that men of over 5 years' service make better recruiters than those of under the same.

Any man who is near his promotion might, with great advantage, be sent on recruiting duty, being promised his promotion if he does good work for his battalion.

Every recruiter should be made to understand that he will be paid rewards for each good recruit brought in on a scale in accordance to excellence of his recruit, and that in addition any man who does really good work for his battalion, whilst on recruiting duty, will most assuredly have his good work recognised, and not forgotten, but that the results of his labor will be considered good or bad, entirely according to such report as the District Recruiting Officer may give, when submitting his "Recruiters Return."

Recruiting Expenditure

Funds should be supplied amply and promptly by commandants. Heavy calls are no doubt made upon commandants, but they are mostly recoverable—and certainly unavoidable. A brief description of expenses incurred may perhaps be of use.

Recruits are enlisted in Nepal itself some-times form a distance of 10 or 15 days journey, and the recruiter has to feed them from date they leave their village, until they join the recruiting depôt.

The recruiter therefore must have some cash in hand. This is to be given by commanders, and recovered from recruiters' pay on receipt, but this means a certain amount is always being paid out from recruiting funds.

Recruits are paid 3 annas per day subsistence allowance as long as they are in depôt, and they cannot be fed on a lesser sum.

On sending off a squad of recruits to join its battalion, every

recruit is given an advance in cash sufficient to pay for his daily food until he reaches his battalion.

Every recruit is provided with one suit of blue uniform, one cap, one blanket and necessary cooking pots.

When all these expenses are considered, it naturally mounts up to a good deal, but nevertheless the expenditure is merely of a temporary nature, as all recruits draw pay from date of enlistment, and by the time they join their regiment, the arrears of pay due to them should refund all money laid out on their account.

The District Recruiting Officer will in future provide every recruiter with one measuring tape. If after this any recruiter chooses wilfully to bring in a lad below minimum standard fixed by the Inspector-General of Military Police, the District Recruiting Officer will refuse to enter the recruit's name on the nominal roll, and the recruiter who brought him in will have to bear the cost of expenses incurred during the journey in from Nepal.

This will save the State some expenditure, and will soon put a stop to "rubbish" being brought in for enlistment.

The D.R.O.

Finally. Support the District Recruiting Officer in all matters and give him your confidence. By all means point out to him yourself anything you consider unsatisfactory, but do so yourself direct to the District Recruiting Officer or through the Deputy Inspector-General of Military Police, but in the eyes of your recruiting party support the District Recruiting Officer through thick and thin in all matters.

The District Recruiting Officer

The District Recruiting Officer should endeavour in every possible way to gain the friendship and assistance (moral or other-wise) of the Native Princes and the aristocracy of the country.

The heads of villages, high priests, and retired native officers and soldiers of good family can also help very much.

To this day the feudal system exists with much force in Native States and more or less all over India. Many a well-to-do zemindar, or gentleman, or retired native officer, could with

but very little trouble collect ten, twenty, or more stalwart youths, mostly connections of his own, and eminently fitted as soldiers for the Sirkar.

To obtain their assistance, the primary step should be to establish a friendly footing with them. How to do this is a matter for each District Recruiting Officer to decide for himself; but uniform tact, courtesy, and a pleasing address will do much. Showing an interest in their affairs, a respect for their customs, and lending a patient ear to their troubles and grievances cannot fail to have an effect. Calling upon them, talking freely and pleasantly about current topics, about their history or traditions, and frankly soliciting their assistance should do much.

Human nature is, however, the same the world all over, and "nothing for nothing" holds good everywhere. The promise to make known any material assistance given will encourage or induce them to prove of use.

The District Recruiting Officer is not expected to lavish his own money in giving presents, but the judicious expenditure of a few rupees will often do much. Giving a little quinine here and there to sick men, holding sports with small prizes, giving the surplus of any game killed will all go to make the District Recruiting Officer well-known and popular.

The District Recruiting Officer call upon and make the personal acquaintance of every Civil Officer Medical Officer and Police Officer in his district. This should prove a pleasant task and a useful one. Tact, courtesy, and a pleasing manner will always win the goodwill of any Englishman worth anything, and the above officers can prove of great help.

Moving about in the company of the Resident of Nepal, the Prime Minister, or any other important official, and showing the friendly relations which exist, would greatly enhance the importance of the District Recruiting Officer and when the opportunity occurs, it should, if possible, be eagerly seized upon.

The District Recruiting Officer should endeavour to thoroughly understand the feelings and characteristics of the men he is dealing with.

It is an unfortunate fact that sometimes Englishmen are too ready to disbelieve in the existence in natives of India, of the

ordinary feelings which move Europeans to good and great deeds.

Our daily life throws us into contact with the menial classes, who, owing to generations of servitude, have lost their manliness, whilst their vices have been intensified.

With the loss of manliness their courage has disappeared, and hence deceit and cunning become their natural refuge in the hour of trouble.

But this is not the class we want in the army. The recruits we seek should be just the reverse. They should be free men, who have tilled their own fields, and kept their homes with their own strong arms. They should be men belonging to a nation that owns its aristocracy, that has its traditions, and that prides itself on its former deeds.

Now the martial races of Nepal from the traditions handed down to them of their ancestor's prowers are thoroughly imbued with the true military spirit, and this has naturally affected their characters, giving them feelings of intense patriotism, of pride, honour, and devotion.

Every year brings forth its fresh addition of cases of heroism on the part of our native troops, but because their mode of reasoning is different from ours, because perhaps their true feelings are reached through different channels than ours, because their moral code is not cast in the same mould as ours and also because our contact with native menials has, perhaps, hardened our perceptive faculties, we are sometimes too prone to believe them devoid of all the ordinary feelings that animate the average European.

No man is prouder of his medals or of any honors won in the field than your real Gurkha soldiers.

Intrinsically the Kabul-Kandahar Star can be worth but very little; yet, see how jealously this is guarded by its owner, or handed down as an honourable and valuable heirloom in his family to be worn round the neck by a son, a younger brother, or some near relation.

The writer has seen hundreds—he might almost say thousands—of pensioners, and yet there is scarcely one that did not proudly wear and carefully keep the medals he gained in some perhaps long-ago forgotten fight. Ask some of these old men where and how they gained their medals, and see how their

faces light up with the pride of recollection.

If the District Recruiting Officer wishes to earn himself a reputation amongst the tribes he is to enlist from, and if he wishes to gain their love and respect, his first step should be to study their characteristics, customs, manners, and traditions.

By showing a respectful interest in these, the District Recruiting Officer will soon cause a return interest to be taken about himself, which with tact, firmness, and kindly patience will lead in time to devotion.

Recruiting Officers will continually be meeting the heirs of deceased soldiers, claimants to family pension, and men having some kind of petition to make. A patient hearing and unflinching readiness to help will be gratefully acknowledged.

Assisting heirs to get their claims settled undoubtedly gives one very much extra trouble, and work of a wearisome nature; but if this duty is carried out patiently and kindly it will do an immense amount towards popularizing the Recruiting Officer in particular, and our service in general.

In my opinion one of the most important duties with which the District Recruiting Officer is entrusted is the attending to all cases of "claimants" to pensions or to estates.

I consider the District Recruiting Officer is bound, not only by duty but in honor, to listen patiently to every case, to thoroughly enquire into the same, and to use his utmost endeavours to bring matters to a finality.

The good name of each of our Gurkha regiments is at stake, and the every credit of our service might be seriously affected, if this most important duty is neglected, or performed in a slovenly manner.

A gross injustice also would be committed against the claimants (mostly aged and infirm people), if their petitions are not attended to.

In justice and by right they are entitled to a hearing, and where their "claims" are true, if they do not obtain the "estate" or the "pension" to which they are entitled by the death in service, or elsewhere, of some near relative, they are actually defrauded of what should be their own.

It must be borne in mind that these "claimants" almost invariably belong to a very poor and ignorant class, and that they

are mostly broken down infirm old people, to whom a certain yearly income (which should be theirs in justice), would prove a great blessing, enabling them to live in comparative ease during their declining years, and perhaps softening the sorrow of losing in our service some near relation, the rightful support of their old age.

I therefore repeat that prompt and unvarying attention to all and every case of "claimants" is a most important duty.

I have invariably found all and every commanding officer that I have ever dealt with, not only ready, but most anxious to assist in every way.

But the actual "investigation" and practically all the clerical labour falls on the Recruiting Officer, and any neglect on his part will assuredly injuriously affect the success of our future *recruiting operations*.

Gurkhas are very fond of sport, and nothing is more conducive to good fellowship in ordinary life than companionship on a sporting expedition.

The District Recruiting Officer if given that way himself, would learn much of national characteristics by taking raw recruits with him when bent on shikar, whether shooting or fishing.

There is no quicker way of finding out all about a lad than when he follows you through the jungle, and is excited with the prospect of some fun or danger.

The dates of fairs and where held should be ascertained and, if possible, attended. Gurkhas will travel great distances to attend these, and they will come from all parts of their country. At Tribeni numbers of Gurkhas gather every year at about Christmas time, and crowds of recruits are obtained.

Here is a place to get up sports, races, and games by giving small prizes in cash, and in every way to impress that soldiering is the one great honourable profession to adopt.

The likely looking lads met at fairs might be invited to camp in the evening, and round the camp fire whilst a little rum or spirit of sorts is served round judiciously, a well-told story of deeds of daring will often stir up the military ardour of high spirited lads, such as we want in our service.

Showing an interest in all national games, sports, and re-

ligious ceremonies will assuredly create a feeling of intimacy and respect, which, fostered by tact and patience, will develop into popularity.

The District Recruiting Officer should seek to be told of national traditions, sayings, fables, &c., &c. Much pleasant information will be collected thereby, and he will be better able to understand the spirit of the nation he is dealing with.

Recruiters should, if possible, be men of the same classes from which it is intended to enlist, and the District Recruiting Officer should endeavour in every possible way to encourage all recruiters who work well and hard, and bring in the right sort of lads. Any recruiter, who has worked well, should be brought to the notice of the officer commanding the regiment in the hope of some reward in the shape of promotion, or a few words of approval at orderly-room, or a good entry in sheet-roll. This is all that a District Recruiting Officer can do to push a man, who has done well on recruiting duty, and he should therefore be most careful in carrying this out.

From my experience I have found officers commanding Gurkha regiments always most willing to recognize the claims of good recruiters.

In my opinion nothing can be of greater importance in a regiment than the class of recruits it enlists. As a house must for ever remain of the material with which it is built, so must a regiment be of the stuff from which it is recruited.

Ever so much trouble, thought and care may be devoted in the building of a house ; but if the material is bad, although the house may be well-planned, well-built and look well, yet it will not stand like one made of good material.

Too much importance cannot be attached to the fact that recruits are the material with which a regiment is made, and surely, therefore, the man who brings in numbers of good recruits of the right sort for his regiment, and who works steadily and well, whilst on recruiting duty, is as worthy of reward as any man who brings himself to notice by good drilling, shooting, smartness, or through any other branch in which he excels.

The District Recruiting Officer should collect all possible information regarding tribes, clans, and their sub-divisions, and regarding the history, fables, sayings, characteristics, and reli-

gious ceremonies of the race he has to deal with.

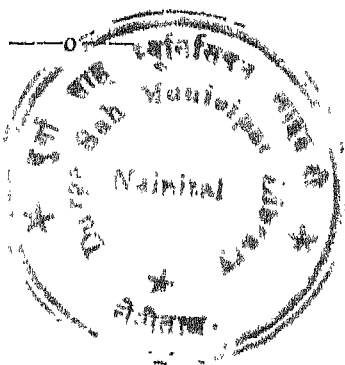
This must of a necessity be a work of time, but he should have obtained through officers commanding regiments and by reading books a good deal of information on which to start. By adding all fresh matter that he may gather, and by correcting, erasing, and altering as experience will teach him, he should eventually produce a book abounding with interest and of immense use for future recruiters.

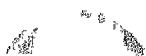
Finally I would point out that the District Recruiting Officer for Gurkhas, whilst at Gorakhpur, will find he has a very large number of men under his command, and yet he has neither quarter-guard, nor cells, nor any means for arresting or punishing offenders on the spot.

His only means for ruling his depôt will be through firmness and kindness, and by showing the greatest faith in the native officers of the various Gurkha regiments on recruiting duty, and by making them to a great degree responsible for the good conduct of the depot.

Native officers on recruiting duty can and do help immensely by their advice, which, in my opinion, should always be received with patience and treated with the attention it deserves.

If the District Recruiting Officer once earns the respect and affection of the native officers on recruiting duty, he will find all matters will move smoothly and well.





APPENDIX I

List of all Gurkha regiments of the Indian Army:*

Name of Regiment.				Station.
1-1st	Gurkha Rifles ...	...		} Dharmsala.
2-1st	do. do. ...	...	
1-2nd	do. do. ...	..		} Dera Dun.
2-2nd	do. do. ...	...	
1-3rd	do. do. ...	...		Almorah.
2-3rd	do. do. ...	...		Lansdown.
1-4th	do. do. ...	...		} Bakloh.
2-4th	do. do. ...	...	
1-5th	do. do. ...	...		} Abbottabad.
2-5th	do. do. ...	...	
42nd	do. do. ...	...		} Interchangeable-Shillong, Kohima and Manipur.
43rd	do. do. ...	..	
44th	do. do. ...	...	
9th	do. do. ...	...		Lansdowne.
† 1st Burma	do. do. ...	...		Maymyo.

All the above mentioned regiments, with the exception of the 1st Burma Gurkha Rifles recruit from Central Nepal, viz., through Gorakhpur depot.

The following also enlist Gurkhas through the Gorakhpur depot :—

Armed Branch of North-Western Provinces Police	Gonda.
	Mirzapur.
	Gorakhpur.
	Baraich.
Kashmir Imperial Service Troops...	Rai Bareilly.
	4 Regiments.

*The Queen's Own Corps of Guides has one Company of Gurkhas.

†The 1st Burma Gurkha Rifles belongs to Madras Presidency serves in Burma and enlist entirely from Eastern Nepal.

APPENDIX II

List of Gurkha Recruiting Battalions of the Military Police of Bengal, Assam and Burma

Name of Battalion		Address.	Authorized Gurkha element
BENGAL	South Lushai Battalion ...	Lungleh ...	350
		Total...	350
ASSAM	North Lushai Battalion	Fort Aijal...	844
	Lakhimpur Battalion ...	Dibrugarh...	847
	Naga Hills Battalion ...	Kohima .	671
	Silchar ...	Silchar ...	389
	Garo Hills ...	Tura ...	202
		Total ..	2,953
BURMA	Myitkyana Battalion ...	Myitkyana	1,356
	Mogoung Battalion ...	Mogoung ...	678
	Ruby Mines Battalion ...	Magok ...	339
	Karen Battalion ...	Tongoo ...	220
	Arakan Battalion ...	Paletwa ...	195
	Upper Chindwin Battalion	Kindat ...	113
	Lashio Battalion ...	Lashio ...	113
	North Chin Hills ...	Tiddim ...	339
		Total...	3,353
GRAND TOTAL...			6,656

The above corps enlist entirely from Eastern Nepal viz., through the Darjeeling and Purneah depots.

APPENDIX III

The following form shows the results of each season's recruiting from 1886, as well as the grand total of recruits both from Central and Eastern Nepal from 15th October, 1886 to 1st April, 1895 :—
It also shows the average of age, height, and chest girth, of the total annual enlistments in Gorakhpur depot from 1888, and the total of Magars and Gurungs.

Season.	Numbers enlisted in Gorakhpur	CENTRAL NEPAL				Eastern Nepal	
		AVERAGE		Magars	Gurungs	Others	Total Darjeeling.
		Age	Height Feet Inches				
1886-87	1082	18.88	5 2.35	No	records kept		1,082
1887-88	1025	19.12	5 2.70	No	records kept		1,025
1888-89	872	18.37	5 3.21	622	226	21	872
1889-90	1607	18.43	5 2.83	725	264	18	1,007
1890-91	1607	18.45	5 3.37	1,064	433	110	282
1891-92	1597	18.31	5 3.68	926	371	300	1,780
1892-93	1229	18.21	5 3.77	613	353	263	1,732
1893-94	971	18.12	5 3.52	485	287	199	536
1894-95	1101	18.69	5 3.98	498	247	356	224
							537
							1,865

ABBOTTABAD;

EDEN VANSITTART, Captain,

2-5th Gurkha Rifles

15th January, 1896.

late District Recruiting Officer.

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